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# KAUTHUMA-GRHYA

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Work Number  
279



Issue Number  
1571

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“कौथुम-ग्रह्यम्”

KAUTHUMA-GRHYA

EDITED WITH INTRODUCTION, NOTES AND INDICES

By

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THE ASIATIC SOCIETY  
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PUBLISHED BY THE ASIATIC SOCIETY,  
CALCUTTA  
September 1956

Price Rs. 9/-

Printed by N. L. Mukherjee at Modern Press, 6, Bentinck Street, Calcutta

áyan másā áyajvanām avīrāḥ  
prá yajñámanmā vṛjánam̄ tirāte ||

RV. VII. 61. 4.



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## PREFACE

The present edition of the Kauthuma-Grhya is based on a copy<sup>1</sup> of the only manuscript of the work deposited in the Mysore Oriental Research Institute Library.<sup>2</sup> And although the text offered here is necessarily corrupt, injudiciously abbreviated and, at places, hopelessly disjoined, yet I have thought it expedient to offer it to the learned public for the simple reason that there is little hope of securing another manuscript of the work, and that suitable emendations have been proposed in the foot-notes to facilitate understanding of the text.

The *Devanāgari* copy of the manuscript was ordered, secured and got checked twice in 1934 through the courtesy of my late teacher Dr. A. C. Woolner, the then Vice-Chancellor of the University of the Panjab ; and it is my most pleasant duty to record my sincere thanks to him.

The non-mention of the Kauthuma-Grhya among the Sāmavedic works enumerated by the Grhyakarma-Prakāśikā<sup>3</sup> and the omission of both the Kauthuma-Grhya and the Gobhiliya-Grhya from the list of the Grhya-sūtras given by Vaidyanātha Dīksita in his Smṛtimuktāphala<sup>4</sup> should be enough to demonstrate the untrustworthy character of such works, while the desultory nature of our Kauthuma-Grhya typifies the *Shicksal* through which this class of works had repeatedly to pass.

The problem of the chequered growth of the Grhya-sūtras was familiar to the traditional Vedists and puzzled no less those who have perfected modern scholarly techniques. The researches of Bühler, Oldenberg, Winternitz and Caland were published one after another; but none of these scholars had had time to probe deep into the Sūtra works ; and none analysed them in detail which alone could bring out their essentials and thereby establish their chronology at least provisionally. The introduction to the present Volume is an attempt in this direction. I have analysed here the one ceremony, viz. Vivāha, which occurs in all the Grhya-sūtras and which, as the source of the Grhyāgni, is the one dominant symbol of the erotic, which represents, in the words of the Veda itself, the flowing on of endless life in the form of the familial series of individual existences; and may I venture to add that the results obtained have been unexpectedly

1. See Kauthuma-Grhyasūtra; Leaves 24; copy from Mysore; P.L.5 Catalogue of the Sanskrit Manuscripts in the Panjab University Library (Lahore) Vol. II. App. p. 30. See Catalogue of Sanskrit manuscripts in the Govt. Oriental Library, Mysore (1922) p. 68.

2. See Introduction to this work p. 1.

3. See Ravivarmā, Agniveṣya Grhya p. 4.

new and rich, signalizing, as they do, for the first time, the true constituents of the Gr̥hya-sūtras, the successive strata in their formation, and so too their desultory character, and their chronology, if at all there could be a chronology of the works which have repeatedly suffered much handlings.

This point, obvious from the contents of the present volume, will become still more evident, if a like scrutiny is carried out of other Vedic works; and may I hope, Vedic scholars will henceforth present a more penetrating analysis of the subjects of their research—for it is only after this type of keen, one might almost say ruthless, analysis of the major Vedic works, that we may be in a position to build up the true history of the ancient Indian literature, which is a continuous development, influenced, it is true, in its earliest pre-literary as well as in its latest period by foreign ideas, but, nevertheless developing as a result of the innate creative power in a continued straight line, the end of which presupposes and cannot be understood without its beginning. And it is the close of the Vedic period which had completed its march towards self-fulfilment. Towards the end of the dynamic period of Vedic civilization that had almost worked itself out to the definitive form, we detect signs of exhaustion of the last potentialities of the significant existence of early Indian culture. From this there follows a fact of the utmost importance that what we see in the Indian civilization after the bloom of the Upaniṣads and the rise of the Great Epic is, notwithstanding all the cleverness of the religious, philosophical and sacrificial forms in which it is wrapped, just the old traditional up-and-down of the primitive age again. In other words, Vedic history was willed, post-Vedic history just happened ; so much so that there came a time in the post-Vedic period of Indian history, when the soul of the Indian world became virtually extinct and its physiognomic flair a matter of memory, with the result that India ceased to make a real history and Indian events became void of any deep meaning. To such a colourless period of Indian history do our Sūtras essentially belong ; and colourless in their extant form as they necessarily are, they never try to get behind the formula to the origins ; no wonder then that the minute shades of variations among them are a matter of little consequence to the domestic ritual, which they are all out to describe in detail, enjoining ever on the priest to recite particular mantras at particular ceremonies, ceremonies with which some of these mantras have no possible relation ;<sup>1</sup> some of these mantras not being found in any Saṃhitā, while an appreciable number of these occur in a Saṃhitā, which is different from the one to which the particular sūtra, enjoining their recital, professes to belong ; and this should incidentally suggest that the variety of the Gr̥hyasūtras was not solely due to the

<sup>1</sup>. See E. W. Fay: *The Rgveda mantras in the Gr̥hyasūtras*, 1899. Supported by Winternitz (IA, XXIX, 200). Against this see V. M. Apte: *Rgveda mantras in their ritual setting in the Gr̥hyasūtra*, B D.C.R.I. Vol. I, 14-44, 127-152; and Karandikar: *Rgveda mantras in their ritual setting in the Aitareya Brahmana*.

variety of the Saṃhitās, a fact that may also apply to the Śrautasūtras, Prātiśākhyas and even Śikṣās. The most obvious, though not the most significant manifestation of this decline, is the taste for the artificial, both in respect of matter and form ; and it is this taste that has made some of our Sūtras hasty, anxious and confused as to their aim and means and even names.

Confusion of names is found in regard to the Sūtras that go under the names of Kauśītaka and Śāmbavya, Śāmbhvaya, Śāmbākhya and Śāmīvāśya, while Gārgya Nārāyana's statement on Āśvalāyana Śrauta-sūtra<sup>2</sup> means that the Āśvalāyana-Sūtra formed the manual for the followers of the Śākala and Bāskala Śākhās of the Ṛgveda and suggests that other manuals may have functioned for the followers of one or more of the different śākhā of a Saṃhitā<sup>1</sup>.

Significant also is the confusion of Drāhyāyāna Grhya-sūtra and Khādira Grhya-sūtra, the two being literally identical, while there is little difference between the Śāṅkhāyana Grhya and Kauśītaka Grhya of the Ṛgveda, and between the Kāṭhaka-Grhya and Laugākṣi-Grhya, of the Kāṭhaka-Saṃhitā.

A subject concordance of the Grhya-sūtras will reveal their great diversity regarding subject matter, while the difference of customs mentioned in them may partly be assigned to the diversity of locality of their origin and development. The marked difference of style in Āśvalāyana and Vaikhā-nasa—just to mention only two—should not be stressed as determinative of their age; for a particular early style, having become stereotyped, could be used with equal felicity by an author of a rather late date.

The language of some of these Grhya-sūtras, at places seemingly archaic, is no indication of their age ; it may likewise be another peculiarity of the locality of their origin, as will be clear from a comparative study of the language of the Grhya-sūtras originating in the South, where grammatical aberrations, partly due to the influence of the Buddhist Sanskrit, are, more or less, identical, and occur in a similar form and number in the works, attributed to Bhāsa. Formations like *pāpiṇ*, irregular saṃḍhis like *prayogocaye*, and wrong use of gender like *viśeṣam* are common in Southern works as also the operation of the process of amplification and abbreviation. Any conclusion, regarding age, drawn from such a material may, therefore, be basically unsound.

I owe this publication to the enlightened courtesy of my friend Dr. Suniti Kumār Chatterjī, now Chairman of the Bengal Legislative Council and President of the Asiatic Society. In April, 1940, when I

1. See Chintāmaṇi, Kauśītaka Grhya Intr. p. XVII.

2. Anandāśrama ed. p. 1.

visited Calcutta to finalize printing arrangements for my Grammatical Dictionary of Vedic, I requested him to ask the Asiatic Society to publish my Kauthuma-Grhya. To this he readily agreed, and here is the result of his magnanimity made mellower by the willing co-operation of the learned Society; to both I tender my sincere thanks.

Sūryakānta

Banaras Hindu University

Nāgapāñicamī,

3 August, 1954

## INTRODUCTION.

In the introduction to my R̄k-tantra and Atharva-Prātiśākhya I have shown, in detail, the *shicksal*, to which the Indian tradition—particularly Vedic—has been subjected. The present work will establish that this tradition is not trust-worthy, unless corroborated by positive evidence, both in its literary as well as historical aspects. This is shown by the following:—

The author of the Gobhila-Gṛhyakarmaprakāśikā enjoins on the followers of the Kauthuma sākhā of the SV. a study of the fifty-two texts, which alone, according to him, belong to this school.

He says:—

dvipañcāśad ime granthāḥ sākhāyāḥ kauthumer iha |  
proktāḥ sāmodadhau yasmāc chraute smārte suniścitāḥ ||  
tasmād vai sāmaśākhāyām granthabhedo nigadyate |  
śrautasmārtodite yasmān na muhyeta kathaṇ cana ||  
veñāraṇyakam ūho'tra rahasyaṇ gānam ucyate |  
chandasy āraṇyake caivāṇ mantrāḥ sottarakāḥ smṛtaḥ ||  
chandasy āditrayaṇ stobhaṇ sapadaṇ syāc catusṭayam |  
aṣṭamopaniṣac caiva brāhmaṇe samudāhṛtāḥ ||  
nāradī lomaśi śikṣā gautami ceti vai tridhā |  
kalpasūtraṇ tathā kṣudraṇ lätyāyanakam eva ca ||  
upagranthaḥ pañcavidhō nidānam tāṇḍyalakṣaṇam |  
anupat syād anustotrāṇ kalpānupadam eva ca ||  
etad daśavidhaṇ sūtrāṇ sāmagesu ca viśrutam |  
ṛktantrāṇ sāmatantrāṇ ca sañjñālakṣaṇam eva ca ||  
dhātulakṣaṇakam ca syād iti vyākaraṇāni ca |  
anukramaṇikā ceti naigeyāṇ ca tataḥ param ||  
phullāṇ gobhilagṛhyāṇ ca mantralakṣaṇakāṇ tathā |  
gāyatryādi vidhānaṇ ca tataḥ stobhānusamharah ||

chandogapariśīṭam tu gr̥hyāsaṅgraha eva ca |  
 śrāddhakalpe tato vedyāśādhanam gobhiliyakam ||  
 snānavidhir upākarma śrāvāṇena paro vidhiḥ |  
 dvipañcāśad ime granthā vṛṣotsargāntagāḥ smṛtāḥ ||  
 iti kauthumaśākhyāyāṁ granthasaṃkhyā yathākramāt |  
 etān adhītya nikhilam vedoktaṇi jñātum arhati ||

This enumeration puts down Gobhila-Gr̥hyasūtra, together with its subsidiaries, as the sole gr̥hya work, belonging to the Kauthumas. It does not make even a passing reference to the present work, which avowes itself to be the proper Kauthuma-Gr̥hya.

That by a reference to the Gobhila-Gr̥hya, the author of the kārikās does not mean present work becomes clear by the following comparison of the contents of the two:—

#### KauthGS.

Expiation, general rules and requisites of sacrifice, periodic expiation, expiation for committing various offences, sixty expiatory gods, expiation for transgressing the time and manner of homa etc., contact with sacrificial fire of one who has a second wife, particularities to be observed in connection with arkakanyā-dāna, ceremony performed after menstruation to facilitate conception, niyoga (?), rites for preserving foetus, non-longing to be observed by the pregnant woman, or rite for non-destruction of the foetus ; (in the end of the third

#### GobhGS.

General rules for domestic rites: times for setting up domestic fire, sources of the sacred fire, consecration of the ground and placing of fire on it, setting up of domestic fire at the close of student life or marriage, evening and morning homa ; sacrificial wear (yajñopavita) ; yajñopavitin, prācīnāvītin, and nivitin ; purificatory water-sipping (ācamana), occasions on which water-sipping is to be done twice, daily evening and morning oblation ; offering of all-gods, bali offerings, crop to crop bali, bali to Rudra ; new moon and full moon sacrifices, these defined, preparatory fast for them, time for the preparatory fast and the sacrifice, duties on the fast day, things required for the sacrifice, fast-food, rites on the day of sacrifice, cooking of caru (sthālipaka) and its preliminaries, nirvāpa and anunirvāpa, abhighāraṇa and pratyabhighāraṇa, spreading of darbha, paridhi, pranita-water ; consecration of ajya, homas, upastirṇābhīgharita homa, upaghāta homa, four avadānas (cuttings) ; mahāvyāhṛti homa, svīṣṭakṛt ; yajña-vastu ; concluding rites of Darśapūrṇamāsa ; sacrificial fee ; pūrṇa-pātra ; some general rules.

Marriage: marriageable age, auspicious time for marriage ; divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, bride's first bath,

month after conception), rite for securing the birth of a male child, administration of juice of certain herbs in the right nostril of the pregnant woman, parting of hair (in the fourth month), labour-pain homa, bestowing a name (related to naksatra) on the child, when his head comes out of the womb ; birth ceremony, (the baby's) looking at the moon, bestowing a name on the child intended to be mentioned at the time of salutation, worship of the moon, giving food to the child (in the sixth month); tonsure (in the third year); brahmacarya (rite of celibacy) (8-12 years) together with hair-cutting and other details; duties of a brahmācārin, expiation for transgressing rules of celibacy, teaching of gāyatri, rules regarding morning and evening worship, rules for punarbrahmacarya.

setting up of the sacred fire in front of the house, bride bathes again and is presented with 'new cloth and sits on the right side of the groom, the bridegroom makes ten oblations in to the fire, lājā-homa, parinaya, pāñi-grahana, saptapadi-gamana, carrying away of the bride to a neighbouring house, homa and showing the pole-star and Arundhatī, the couple's food, homa of samaśaniya caru, sacrificial fee, consummation of marriage only after lapse of three nights, arghya to bridegroom, journey to the bridegroom's house, where after reception of the bride by women, homa is performed, the fourth-night rite, consummation of marriage, rite for securing birth of a male child ; parting of hair ; labour-pain homa, and bestowal of a secret name ; birth ceremony ; the baby's first coming out of the house and its looking at the moon ; worship of the moon ; naming the child ; sacrifice on birth-tithi and at the beginning of seasons ; greeting of children on return from a sojourn ; tonsure ; initiation, age of initiation for different castes, social ostracism of the uninitiated ; details of the ceremony of upanayana.

The vratas and duties of a student ; hair-cutting, common features of vratas, Āditya-vrata, Mahānāmika vrata, some general rules for vratas, Jyaiṣṭhasāmika vrata, opening and closing of study term ; expiations for adbhuta ; graduation bath ; the offering of arghya and riding a chariot at samāvartana ; duties of a Vedic graduate ; three kinds of snātakas ; rites for cows and horses ; śravaṇā rite ; serpent offering ; Aśvayuji rite and first fruits sacrifice ; Āgrahāyanī rite ; conclusion of serpent offering, svastarārohana ; moon-at-last-quarter rite (*Aṣṭakā*), the cake *aṣṭakā*, the meat-*aṣṭakā*.

Post-*aṣṭakā* (Anvāṣṭakya); Pindapitryajña and Anvāhārya ; vegetable *Aṣṭakā* ; animal sacrifice in honour of Pitṛs and Devas ; expiation for failure to clear one's debt ; beginning of ploughing ; five sacrifices in connection with agriculture ; sacrifice to the king of mice ; sacrifice to Indrāṇi ; kāmya rites, general rules for kāmya rites, bhūmijapa, parisamūhana, vairūpākṣaprapada-jāpa, dīkṣā, miscellaneous, kāmya rites

(for 16 objects); house-building ; sacrifice of cow or goat and balis ; certain balis to be offered every day ; the repetition of the ceremony every year (for 19 objects); grand reception, offering of arghya and madhuparka ; tethering of cow in the north ; the arhaniya mutters a mantra standing ; the offering of viśṭara, pāḍya, arghya, ācamaniya and madhuparka ; a barber announces the cow and the arhaniya asks him to set the cow free, except in a sacrifice, when he asks him 'to do'; persons to whom arghya should be offered ; none should be given arghya more than once a year, except in connection with a sacrifice or a marriage.

It will be clear from the above comparison that the kārikās do mean the proper Gobhila-Gr̥hya and not the Kauthuma-Gr̥hya, which radically differs from the Gobhila in its contents ; and this, when viewed in the light of the discovery of the present work enables us to postulate: that in the school of the Kauthumas there existed, originally, their own proper Gr̥hyasūtra, called Kauthuma-Gr̥yasūtra ; gradually variation in domestic rites, due, chiefly, to the variation of locality, gave rise to a number of Gr̥hyasūtras in the same school ; one of these Gr̥hyasūtras was complied by Gobhila ; and this, because it was the most systematic and comprehensive, became prominent and superseded, in course of time, the proper Kauthuma-Gr̥hyasūtra. And because the author of the above-quoted kārikās was himself a follower of Gobhila, he put down his own Gr̥hyasūtra to be the norm for all the Kauthumas.

That the extant Gobhila is of comparatively late origin may be indicated by the inclusion in it of such kāmya rites, as are not vitally connected with domestic life and are not, for that reason, mentioned by major Gr̥hyasūtras.

But the admission that the available Gobhila is a late production does not mean that it is later than our own work in its extant form ; for both in its beginning as well as end our work calls itself Kauthuma-Gr̥hya and not the Kauthuma-Gr̥hya-sūtra, a peculiarity which suggests that it is not the original Kauthuma-Gr̥hyasūtra, but only a remodelling thereof. That it is, indeed, so is ensured by such expressions as :—

(a) gr̥hyokte (—tena?) 5.3      (b) gr̥yokteḥ 5.15

In these expressions our work seems to refer to a Gr̥hyasūtra as authority ; that this reference is to the original Kauthuma-Gr̥hyasūtra is indicated by :—

(a) kuthumasya matād ity uktyā kauthumah kuthumasya mārgam ācarati 5.16

(b) tasmād dharmapāro nityakuthumagranthābhyaśah 21.10

That the remodelling of the original Kauthuma-Grhyasūtra in the form of the present work has been judicious becomes clear by:—

(a) iti samānam samāropanam kāryuḥ.

It is customary in Vedic works that they cite a mantra either in sakalapātha or a part thereof and put *iti* after it, as an accompaniment of the details of sacrifice. Ignorant of this elementary practice, the author of our work has deleted the mantra cited, but has retained *iti*, that came after it.

(b) tatra viśeṣas tū vara-dāna-prayoga ucyate 5.15

The promised viśeṣa has nowhere been stated; obviously the pertinent portion has been dropped out.

(c) homaṇi samāpya śiṣṭān apūpaṇi daśakanī brāhmaṇe dadyāt 10. 5.

Situate in its present position śiṣṭān seems disjoined.

(d) homaṇi samāpya vadhvāṇi punaḥ snātvā 11.11.

There is no connection between vadhvām (vadhūm ?) and the following; the connecting link is missing.

(e) triśvetayā śalalyā taṇḍulāṇi tilamiśrāṇi 12.9.

Reading incomplete; all the Grhyasūtras prescribe something for the parting of the hair. Cp:—

(1) triśvetayā ca śalalyā yās te rāke sumataya iti GGS. II. 7. 8.

(2) triśuklayā śalalyā prāṇasammitam simantam kuryāt JGS. I. 7.

(3) ...phalavṛkṣāśākhayā sakṛt simantam unnayet triśvetayā ca śalalyā KhGS. II. 2. 25.

(4) treṇyā śalalyā trīṇi darbhapuṇjilāni śalālulgapsam ity upaniyamyordhvāṇi simantam unnayati BhGS. I. 27.

(5) athāsyai yugmena śalālulgapsena treṇyā ca śalalyā tribhiś ca kuśapiṇḍulair ūrdhvāṇi simantam vyūhati AśGS. I. 12. 4.

(6) treṇyā śalalyā tribhir darbhapuṇjilaiḥ śalālulgapsenety ūrdhvāṇi simantam unnayati ĀpGS. VI. 3.

(7) treṇyā śalalyā tribhir darbhapuṇjilair udumbaraprasūnair yava-prasūnair *iti* keśān vibhajan simantam unnayati BoGS. I. 10. 7.

(8) triśvetayā (ed. triḥ śye—) śalalyā śamīśākhayā sapalāśayā vā simantaṇi vicinoti KGS. 31. 3 = LGS. 31. 3.

(9) triśvetayā (ed. triḥ śye—) śalalyā śamīśākhayā ca sapalāśayā... simantam karoti MGS. I. 15.

(10) treṇyā śalalyā śalālulgapsam upasamgrhya... ūrdhvāṇi simantam HKGS. II. 1. 3. 1.

(ii) triśyenayā (—tayā ?) śalalyā śamisākhayā ca sapalāśayā...simantam karoti AgGS. 15.

(f) rākā ity eke iti 12. 13.

This is meaningless ; but cp. the parallel GGS. II. 7. 7. 8 :—  
rākām aham ity etayā, yās te rāke sumataya iti.....

(g) vadhum dhṛtapātrāṇि kiṁ paśyasiti vācayitvā 13. 2.

The parallel GGS. (II. 7. 10) reads :—  
kiṁ paśyasity uktvā, prajām iti vācayitvā.....  
and this makes the sense clear. Our work has struck off 'prajām iti' and has thus rendered the text unintelligible.

(h) daśaya nāpna iti ṣayitvā 14. 1.

Here the object of (pre-)ṣayitvā is missing, for which cp. the parallel GGS. (II. 7. 17) :—

vrihiyavau peṣayet.

(i) kṛṣarāḥ sthālīpāko vṛthāpakva iti 17. 1.

After *iti* may be supplied uttarataḥ, which is found in the GGS. (II. 9. 5)  
ānaḍuho gomayah kṛṣarāḥ sthālīpāko vṛthāpakva ny uttarataḥ.

(j) vanyagotre 17. 2.

The full reading is 'svagotre vānyagotre vā' for which cp. p. 19.

(k) dāror vā dadyāt 17. 12.

The object of dadyāt is missing.

(l) naināṁ hiṇsīr ity ādarśam 18. 4.

After ādarśam may be added prekṣeta, which is found in the parallel GGS. (II. 9. 13).

(m) sūryasyeva dukṛd ā tvā nāvartyah 18. 10.

Correct reading seems to be : 'sūryasyāvṛtam anvāvartasvā' which occurs in the parallel GGS. (II. 10. 23) :—

athaināṁ pradaksinām āvartayati sūryasyāvṛtam anvāvartasvā iti.

(n) prāṇānām iti 18. 12.

After *iti* the act, to which the mantra is applied, is not mentioned, for which cp. Sāmaśramin on MBr. I. 6. 20.

(o) ity ete vāvām ity uccair brūyāt 23. 12.

Anticident of *iti* has been deleted, for which cp. KhGS. I. 5. 19 :—

siddhe sāyaṇaprätar bhūtam ity ukte om ity uccair brūyāt.

We may be right in attributing these textual blunders to the redactor or scribe of the present work ; but there are deficiencies regarding which it

is difficult to decide whether they are due to the redactor of the present work or they are to be ascribed to the original Kauthuma-Gṛhyasūtra, from which our author has drawn his material. To cite only one such deficiency:—

While treating the tonsure ceremony our Gṛhya says:—

tṛtye varṣe vapanaiḥ karyam ‘ābhūyudayikaiḥ pūrve’ hni ‘tataḥ pare’  
 hany uṣasi snātvā yajamānah caturasram sthaṇḍilam upalipyā maṇḍalaṁ  
 bahir dakṣinējyāgneyādi sthāpayitvā nāpitaḥ prāṇ-mukhopavīṣya tatoṣṇo-  
 paṭāram ādarśo tad anvantarambhat kacām tatpāścīmena darbham piñjuli  
 sthaṇḍilasyottare vāyavyādi snāpayitvā raktāṇuḥ gomayaṇi laukikatvam  
 kṛṣara sthalipāko vṛthāpakva iti homaiḥ mā nāmaśanvadeśe tato gṛhyāgnīṁ  
 pratiṣṭhāpya prātarāhutiṁ hutvā vanyagotre sarva ekadeśe kuśalikārayet  
 kecit trisikhāḥ kecit pāñcasikhāḥ yathagotrakulakalpam aranye koṣa nikha-  
 neyuh taṇi vinidadhaty eke māṇavakah punaiḥ snātvā yajamānah  
 svasthanam upavisya athopariṣṭad dhomaiḥ samāpya vāmadevyāṇi gitvā  
 tato brāhmaṇabhojanam tato brāhmaṇabhojanam |

Now compare the parallel Gobhilagṛhya:

athātās tṛtye varṣe ciḍākaraṇaiḥ | purastāc chālāyā upalipite’ gnir  
 upasamahito bhavati | tatraitāny upakliptāni bhavanti: ekavīśatir darbha-  
 piñjulya uṣṇodakakāṇisaḥ audumbaraḥ kṣura ādarśo vā kṣurapāṇīr nāpita iti  
 daksinātaḥ | ānaṇuho gomayaṇi kṛṣaraḥ sthalipāko vṛthāpakva ity uttarataḥ ;  
 viññuyavān tilamāṣair iti pṛthak patraṇi pūravītvā purastad upanidadhuyuḥ ;  
 kṛṣaro nāpitāya sarvabijāni ceti ; atha mātā śuciṇā vasanena kumāram  
 ācchādyā paścad agner udagagreṣu darbheṣu prācy upaviṣati ; atha yas tat  
 karīṣyan bhavati paścat prāṇ avatiṣṭhate ; atha japaty āyam agāt savitā  
 kṣureṇeti savitāraṇi manasā dhyāyan nāpitaṇi prekṣamāṇaḥ uṣṇena vāya  
 udakenaidhiti vāyūṇi manasa dhyāyan uṣṇodakakāṇisaḥ prekṣamāṇaḥ  
 dakṣinēna pāṇināpā ādāya dakṣināṇi kapuṣṇikām undaty āpa undantu jīvase  
 iti ; viṣṇor dāṇṣṭro’ sity audumbaraiḥ kṣuraṇi prekṣataḥ ādarśaṇi vā ; oṣadhe  
 trāyavainam iti sapta darbhapiñjūlīr dakṣināyāṇi kapuṣṇikāyām abhi śiro/grā  
 nidadhāti ; tā vāmenābhīgrhya dakṣinēna pāṇinaudumbararūp kṣuram gṛhitvā-  
 darśam vābhiniadhāti svadhite mainaiḥ hiṛṣīr iti ; yena pūṣā bṛhaspater iti  
 triḥ prāñcam prohātī aprachindan sakṛd yajuṣā dvīs tūṣṇīm ; athāyasena  
 pracchidyāṇaḍuhe gomaye nidadhāti ; etayaivāvṛtā kapucchalam etayaivotta-  
 rāṇi kapuṣṇikām ; undanaprabhṛti tv evābhīnirvartayet ; ubhābhīyāṇi pāṇibh-  
 yāṇi mūrdhāṇam parīgrhya jāpet tryāyuṣam Jainadagner iti ; etayaivāvṛtā  
 striyā tūṣṇīm ; mantreṇa tu homaḥ ; udaṇ agner utsṛṣṭya kuśalikārayanti ||

A cursory comparison of the two shows that while the Gobhila-Gṛhya is systematic and complete, our Gṛhya is sketchy and incomplete. The

former cites eight verses for the ceremony, while the latter does not use even a single verse in the performance of the whole rite. It is true that some of the verses cited by Gobhila in tonsure ~~here~~, are given by our work in the Godāna ceremony at the time of Upanayana ; and here we may not venture to discuss whether the followers of Gobhila use those verses only in the tonsure and not in the Godāna, or the disciples of the Kauthumasākha employed these verses only in the Godāna and not in the tonsure. Both may have been using these mantras on both the occasions, the former recording them only for the tonsure, and the latter for the Godāna only ; or again they may have been using these verses only on that occasion for which they have recorded them, because it was exactly this type of difference on such trivial points coupled with the variety of locality that led ultimately to the differentiation of the Gr̥hyasutras.

As in the case of tonsure, so in the treatment of other ceremonies our Gr̥hya is deficient ; so much so that it does not even refer to so important a ceremony as marriage, the veritable pivot, round which the entire Gr̥hya ritual revolves. Such omissions occur in other Gr̥hysūtras also ; and the Gr̥hyasūtra of Gobhila, whose treatment of domestic rites is so admirably detailed, has chosen to exclude from its contents the Annaprāśana ceremony and has not mentioned Karnabheda etc., which are treated by other Gr̥hya-sūtras. It is feasible—and this is exactly the opinion of the scoliasts—that rites or parts of rites, which are not treated by particular Gr̥hyasūtras may be taken over from other Gr̥hysūtras, preferably belonging to the same Veda, but if a particular ceremony or a detail thereof is wanting in the Gr̥hya-sūtras belonging to a particular Saṃhitā, the loan was permitted even from the Gr̥hyasūtras belonging to other Saṃhiṭas ; and it may have been, perhaps, for some such reason that the author of our work excluded from his scheme the treatment of the marriage ceremony.

Āśvalāyana's<sup>1</sup> remark 'various indeed are the customs of the (different) countries and the customs of the (different) villages' is an historical truism ; and this when applied to the Kauthuma school of the Sāmaveda should suggest that the rise of the two Gr̥hya-sūtras, i.e. the Kauthuma—and this was, in its original form the norm for all the Kauthumas—and Gobhila, was based, more or less, on the variety of customs that came to obtain among the Kauthumas of different localities ; and this, when viewed in the light of the fact that while Gobhila prevails in the east our own Gr̥hya is discovered in the south, shows that the eastern Kauthumas, who in the beginning may

<sup>1</sup> atha khaluccāvacā janapadadharmā grāmadharmāś ca tān vivāhe pratiyāt I. 7. 1; also Ap. I. 2. 15.

have been following the normal Kauthuma-Grhya, evolved, later, their own separate Grhya in the form of the Gobhila-Grhya, with the result that the original Kauthuma-Grhya became restricted to the south, where alone it is preserved till now.

And closely bound up with locality as the rise of the various Grhyasūtras has been, it was natural for the followers of the Gobhila-Grhya to put down their own Grhyasūtra as the sole Grhya work for all the Kauthumas and deliberately exclude all reference to the proper Kauthuma-Grhya if they remembered it or leave it out of account if they forgot all about it. And if the Kauthuma-Grhya has suffered oblivion at the hand of the Gobhiliyas in the kārikās recorded above, the Grhyasūtra of the latter has suffered the same fate in a statement attributed to Agniveśa, who ignores them both alike. The statement runs:—

athātah sūtragaṇān vyākhyāsyāmāḥ: bodhāyanam āpastambam satyāśādhaṇ drāhyāyaṇam āgastyām śāṇḍilyam Āśvalāyanam śāmbhavam kātyāyanam iti navāni pūrvasūtrāṇī| vaikhānasāṇī ūaunakiyāṇī bhāradvājam āgniveśyāṇī jaiminiyāṇī vādhūlakam mādhyāyndināṇī kaundinym kauśitakam iti navāny aparasūtrāṇī; aṣṭādaśasāṇīkhyātāḥ ūarīrasāṇīskārā itī||

Surely this enumeration of the Grhyasūtras, attributed though it is to so high an authority as Agniveśa, is as *willkürlich* as the one given of the Grhya works by the author of the Gobhila-Grhyakarma-prakāśikā; and if the former is to be rejected on account of the existing variety of the Grhyasūtras not mentioned therein, the latter deserves the same fate on account of the existence of the Kauthuma-Grhyasūtra, now made available for the first time in the form of the present work.

A word about the age of our work. Like Baudhāyana-Grhyāśeṣasūtra our work prescribes *Arkakanyādāna*,<sup>1</sup> a ceremony designed to ward off the evil consequences likely to follow from the third marriage of a Brahman. This ceremony is not mentioned by any other Grhyasūtra; and Baudhāyana-Grhyāśeṣasūtra is doubtless a subsidiary work of pretty late origin. Our sūtra, in its extant form, may not be much earlier than the Baudhāyana-Grhyāśeṣasūtra. Besides, there is a veiled reference in our Grhya to the rite of *niyoga*,<sup>2</sup> which is not found in any other Grhyasūtra<sup>3</sup> or a subsidiary

1. Prāna V, Chapter 5. 2. Cp. Text p. 10 line 15.

3. nodvāhikeṣu mantreṣu niyogaḥ kirtaye kva cit | na vivāhavidhāv uktam vidhvāvedanam punah||Manu IX, 65. Cp. also III. 173.

4. Cp. Manu IX, 59-64 with Bühl's notes.

thereof. The practice of *niyoga*, permitted by Manu<sup>4</sup> in certain circumstances, though early in its origin, received religious sanction at a comparatively late date; and to some such date may be ascribed our *Gṛhya* in its available form.

A comparatively late date for our work is ensured by those grammatical irregularities, which are now to be definitely attributed to the influence of the faulty Buddhist Sanskrit. These are typified in:—

### Irregular samādhi:—

#### Page Line

4. 12. nirikṣyamāṇollekhanam (—māṇah—ulle—)
5. 7. samāgrataḥ (= Samāh agrataḥ)
5. 14. prayogocyate (—gaḥ uc—)
5. 12. tato kāmaṇa—(tataḥ kā—)
5. 15. kauthumo kuthumasya (—māḥ kuthu—)
9. 16. brāhmaṇārkaśakhām (—nāḥ or aḥ—)
9. 16. prāṇmukhodaṇmukhah (—khaḥ uḍaṇ—)
10. 4. 11. 10; 12. 6 ; 13. 1 ; 20. 11 ; 21. 16 ; tatopariṣṭāt (tataḥ upa—)
10. 13. vasumatyā kramya (tyāḥ ākramya)
10. 16. ṣaḍrātro ḥtukālaḥ (—rātralī ḥtu—)
11. 7. yajamānodaṇmukhah (—māṇah uḍaṇ—)
12. 2. prākṣirordhvamukhīm (—śirāḥ ūrdhva—)
14. 12. uttarato upaviṣya (—rataḥ upa—)
14. 13. yajamāno pañcām (—mānah p—)
16. 2 ; 16 ; 17. 11 ; 23. 14 ; prāṇmukhopaviṣya (mukhaḥ upa—)
16. 8. pratyāṇmukhopaviṣya (—ukhaḥ upa—)
16. 16. tatoṣnodakapāṭram (=tataḥ uṣ—)
18. 7. kuryeti (—kuryāḥ iti—)
20. 7. māṇavakodagagreṣu (—vakah udag—)
20. 11. māṇavako upaviṣya (vakah upa)

And with this we come to the question of the relative age of the *Gṛhya-sūtras*. In dealing with this problem we may bear in mind that the earlier the form of a *Gṛhya* ceremony the simpler and less elaborate it was in its execution. Now, let us apply this maxim to the chief domestic rite, i.e. the marriage, the pivot, round which the entire domestic ceremonial revolves. This runs in the *Gṛhyasūtras* of Āśvalāyana (RV.), Pāraskara (VS.), Gobhila (SV.) and Kauśika (AV.) as follows:—

1. Details; my introduction to Atharva-Prātiśākhya p. 26.

## ASGS.

## PGS.

u d a g a y a n a āpūryamāṇapakṣe  
 kalyāṇe nakṣatre caulakarmopana-  
 yanagodānavivāhāḥ | sārvakālam eke  
 vivāham | teṣāṁ purastāc catasra  
 ājjyāhutir juhuyāt | ‘a g n a āyūṇiṣi  
 pavasa’ iti tisṛbhīḥ ‘prajāpate na tvad  
 etāni’ iti ca vyāhṛtibhir vā | samuc-  
 cayam eke | naice kāṇi cana | ‘tvam  
 aryamā bhavasi yat kaninām’ iti  
 vivāhe caturthim | kulam agre pari-  
 kṣeta ye mātrtaḥ pitrtaś ceti  
 yathoktaṇi purastāt | buddhimate  
 kanyāṇi prayachet | buddhirūpaśilala-  
 kṣaṇasāṇi pannām arogām upaya-  
 cheta | durjñeyāni lakṣaṇāni | aṣṭau  
 piṇḍān kṛtvā ‘tām agre prathamaṇi  
 jajñe ṛte satyaṇi pratiṣṭhitāni | yad  
 iyanī kumāry abhijātā tad iyam ilā  
 pratipadyatāṇi | yat satyaṇi tad  
 dr̄ṣyatām’ iti piṇḍān abhimantrya  
 kumāṇi brūyād eṣām ekaṇi gr̄hā-  
 ne’ti | kṣetrāc ced ubhayataḥ sasyād  
 gr̄hṇiyād annavaty asyāḥ p r a j ā  
 bhavisyatiti vidyāt | goṣṭhāt pasu-  
 maṭi | vedipuriṣād brahmavarcasvinī |  
 avidāsino h r a d ā t sarvasaṃpannā |  
 devanāt kitavī | catuṣpathād viprav-  
 rājini | alaṇkṛtya kanyām udakapūr-  
 vāṇi dadyād | eṣa brāhma vivāhāḥ |  
 tasyāṇi jāto dvādaśāvarān dvādaśa  
 parān punāty ubhayataḥ | ṛtvije vitate  
 k a r m aṇi dadyād alaṇkṛtya | s a  
 daivah | daśāvarān daśa parān punāty  
 ubhayataḥ | saha dharmāṇi caratam  
 iti prajāpatyah | aṣṭāvarān aṣṭa parān  
 p u n ā t y ubhayataḥ | gomithunāṇi  
 ‘dattvopayacheta | sa āṛṣaḥ | saptāva-  
 rān saptā parān punāty ubhayataḥ |

śad arghyā bhavanty ācārya rtvig  
 vaivāhyo rājā priyah snātaka iti | pra-  
 tisanīvatsarān arhayeyuh | yakṣyamā-  
 nās tv ṛtvijah | āsanam āhāryāya ‘sā-  
 dhu bhavān āstām arcayisyāmo bhava-  
 vantam’itī | āharanti viṣṭarāṇi padyāṇi  
 pādārtham udakam argham ācamani-  
 yāṇi madhuparkāṇi dādhimadhu-  
 ghṛtam apihitāṇi kāṇīṣye kāṇsyena |  
 anyas tris triḥ prāha viṣṭarādīni | vi-  
 ṣṭarāṇi pratigṛhṇātī | ‘vāṛṣmo’smi sa-  
 mānānām udyatām iva sūryāḥ | imāṇi  
 tam abhi tiṣṭhāmi yo mā kaś cābhidē  
 satīty enām abhyupavīśati | pādāraṇ  
 anyāṇi viṣṭara asināyā | savayāṇi  
 pādām prakṣālyā daksināṇi prakṣila-  
 yati | brāhmaṇāś ced daksināṇi prathamām  
 | ‘virājō doho’si virājō doham  
 aśīya | mayi pādāyai virājō doha’iti |  
 arghāṇi pratigṛhṇātī ‘āpāḥ stha yu-  
 snābhīḥ sarvān kāmān avāpnvānī’ti |  
 ninayān abhimantryate | ‘samudraṇ  
 vāḥ pra hiṇoṇi svāṇi yonim abhi ga-  
 chata | arīṣṭā asmākām virā mā parā  
 seci mat paya’ iti | ācāmaty ‘ā mā gan  
 yaśasā sanī srīja varcasā | taṇi mā kuru  
 priyāṇi prajānām adhipatiṇi paśūnām’  
 iti | madhuparkāṇi pratikṣate | ‘deva-  
 sya tvā’ iti pratigṛhṇātī | savye pānai  
 k ṛ t v ā d a kṣeṇāyānāmikayā t r i h  
 prayauti ‘nōmaḥ śyāvāsyāyānnaśāne  
 yat ta āviddhāṇi tat te niṣ kṛntāmīti |  
 anāmikāṅguṣṭhena ca t r i r niruk-  
 ṣayati | tasya triḥ prāśnātī ‘yan  
 madhuno madhavyāṇi p a r a m a m  
 rūpam annādyam | tenāḥaiṇi madhuno  
 madhavyena paramēṇa rūpenānnā-  
 dvena paramo madhavyo ‘nādō’sā-  
 ni’ti | madhumatibhir vā pratycam |  
 putrāyāntevāsine vottarata āśināvoc-  
 chiṣṭām dadyāt | sarvāṇi vā prāś-  
 niyāt | prāg vā’saṁcāre ninayet |  
 ācāmya prāṇānta sanūmṛṣati “vāṇi ma-  
 s y e nasoh prāṇo’kṣnoś c a k s u h  
 karṇayoḥ śrotram bāhvor b a l a m  
 ūrvor ojo’riṣṭāni me’ngāni tanūṣ  
 tanvā me saha” iti | ācāntodakāya  
 śāsam ādāya ‘gaur’ iti triḥ prāha |  
 pratyāha | ‘mātā rudrāṇīṇi duhitā  
 vasūnām svasādityānām amṛtasya  
 nābhīḥ | pra nu vocāṇi cikituṣe janāya

mīthāḥ samayaṁ kṛtvopayacheta | sa  
gāndharvah | dhanenopatoṣyopaya-  
cheta | sa āsurah | suptānāṁ pramat-  
tānāṁ vāpaharet | sa paścāḥ | hatvā  
bhittvā ca śīṣṭāpi rudatīm rudadbhyo  
haret | sa rāksasah ||

atha khaluccāvacā janapada-  
dharmā grāmadharmāś ca tān vivā-  
he pratiyāt| yat tu samānam tad  
vakṣyāmah| pāscād agner dṛṣadām  
asmānam pratiṣṭhāpyottarapurastād  
udakumbhaṇi samanvārabdhāyāṇi  
hutvā tiṣṭhan pratyānmukhaḥ prāṇi-  
mukhyā āśināyā 'grībhñāmi te saubha-  
gatvāya hastam' ity aṅguṣṭham eva  
grīhṇiyād yadi kāmayeta pumāṇsa  
eva me putrā jāyerann iti| aṅgulir  
eva strīkāmo romānto hastaṇi sāṅgu-  
ṣṭham ubhayakāmaṇi pradakṣiṇam  
udakumbhaṇi ca triṇi pariṇayan  
japati| 'amo'ham asmi sā tvāṇi sā  
tvam asy amo'haṇi| dyaur ahaṁ  
pr̄thivī tvāṇi sāmāham ṛk tvāṇi tāv  
eva vivahāvahai prajāṇi prajanayā-  
vahai saṃ priyau rociṣṇū sumanasya-  
mānau jiveva śaradaḥ śatam' iti|  
pariṇiya| pariṇyāśmānam ārohayati|  
'imam aśmānam ārohāśmeva tvāṇi  
sthirā bhavaḥ sahasva pr̄tanāyato'bhi  
tiṣṭha pr̄tanyata' iti vadho'ñjalā  
upastīrya bhrātā bhrātṛsthāno vā dvir  
lājān āvapati| trir jāmadagnyānām|  
pratyabhīghārya havir avattam ca  
eṣo'vadānadharmaḥ| 'aryamanām  
nu devam kanyā agnim ayakṣata| sa  
imāṇi devo aryamā preto muñcātu  
nāmutaḥ svāhā| varunām nu devam  
kanyā agnim ayakṣata| sa imāṇi devo  
varunāḥ preto muñcātu nāmutaḥ

mā gām anāgām aditiṁ vadhiṣṭa ! mama  
cāmuṣya ca pāpmānāṇī hanomī  
iti yady ālabheta] atha yady utsisṛ-  
kṣen 'mama cāmuṣya ca pāpmā hata |  
om utsṛjāta trṇāny attv' iti brūyāt |  
na tv evāmāṇīṣo 'rghā syāt | adhiyaj-  
ñām adhivivāham 'kuruta' ity eva  
brūyāt | yady apy asaṅkṣaṇīvatsa-  
rasya somena yajeta 'kṛtārghyā' evai-  
nāṇī yājayeyur nākṛtārghya' iti  
śruteḥ ||

catvārah pākayajñāḥ huto' hutah  
prahutah prāśita iti | pañcasu bahih-  
śālāyām vivāhe cūḍākarane upana-  
yane keśānte śimantonnayana iti |  
u p a l i p t a uddhatāvokṣite'gnim  
upasamādhiyā | nirmanthym eke  
vivāhe | udagayana āpuryamānapakṣe  
punyāhe kumāryāḥ pāṇīṇi gr̥hṇiyati |  
triṣu triṣūttarādiṣu | svātā mrgasi-  
rasi rohnyāṇi vā | tisro brāhmaṇasya  
varṇānupūrvyeṇa | dve rājanyasya  
ekā vaiśyasya | sarveśāṇi śūdrām  
apy eke mantravarjani | athaināṇi  
vāsah paridhāpayati "jāraṇi gacha  
pari dhatsva vāso bhavākrśnām  
abhiśastipāvā | śatām ca jīva śāradāḥ  
suvarcā rayiṇi ca putrān anu sam  
vyayavāyuṣnaṭidāni pari dhatsva  
vāsah" iti | athainau samaṇīyatati  
'sam anjantu viśve devā sam āpo  
hrdayāni nau | sam mātariśvā sam  
dhātā sam u deṣṭri dadhātu nāv'  
iti | pitrā prattām adāya gr̥hitvā  
niskrāmati "yad aisi manasā dūraṇ  
diśo'nu pavamāno va | hiranyakarno  
vaikarnaḥ sa tvā manmanasāṁ  
karotvity 'asāv iti | athainau  
samikṣayati "aghoracakṣur apati ghny  
edhi śivā paśubhyāḥ sumanāḥ  
suvarcāḥ | virasūr devakāmā syona  
śam no bhava dvipade śam catuṣ-  
pade|| somaḥ prathamo vivide gand-  
harvo vivida uttarāḥ | trtiyo'gnīṣ te  
patis turiyas te manuṣyājāḥ|| somo'-  
dadād gandharvāya gandharvo'dadād  
agnaye | rayiṇi ca putrāṁś cādād  
agnir mahyam atho imām|| sā(a)nāḥ  
pūṣā śivatamām airaya sā na ūrū  
uṣati vi hara | yasyām uṣāntāḥ  
pra harāma śepam yasyām u kāmā

svāhā | pūṣaṇam̄ nu devam̄ kanyā  
agnim̄ ayakṣata | sa imāṇ̄ devah̄ pūṣā  
preto muñcātu nāmutaḥ svāhā' ity  
avichindaty añjaliñ̄ sruce(-ai)vajuhu-  
yāt | aparīṇ̄ya śūrpapuṭonābhyañ̄mañ̄  
tūṣṇiñ̄ caturtham̄ | opyo p̄ha ke  
lājān̄ pariṇ̄yant̄i | taḥottame āhuti  
na sam̄nipatataḥ | athāsyai śikhe  
vīmuñcāti yadi kṛte bhavataḥ | ӯrnā-  
stuke keśapakṣayor baddhe bhavataḥ |  
'pra tvā muñcāmi varunasya pāśad̄'  
iti | uttarām̄ uttarayā | athainām̄ apa-  
rājītāyāñ̄ diśi sapta padāny abhyut-  
krāmaya'tiṣa ekapady ӯrje dvipadi  
rāyaspoṣāya tripadi māyobhavyāya  
catuṣpadī prajābhyāḥ pañcapady  
ṛtubhyāḥ ṣaṭpadī sakhaḥ sapta padī  
bhava sā mām̄ anuvratā bhava putrān̄  
vindāvahai bahūñ̄s te santu jarādaṣṭ-  
aya' iti | ubhayoḥ sam̄nidhāya śirasi  
udakumbhenāvasicya brāhmaṇyā  
jīvapañyā jīvaprajāyā agāra etām̄  
rātriñ̄ pratiśrayet | dhruvam̄ arundha-  
tūñ̄ saptaṛṣin̄ iti dṛṣṭvā vā ca ī  
viṣi jeta 'jīvapatnī prajāñ̄ vindeye'ti |  
prayāṇa upapadyamāne 'pūṣā tveto  
nayatu hastagṛhy' eti yānam̄ āro-  
hayet | 'āśmanvatī rīyate sam̄ rabha-  
dhvam̄' ity ardharccena nāvām̄  
ārohayet | uttareṇotkramayet | 'jīvam̄  
rudant̄' iti rudatyām̄ vivāhāgnim̄ ag-  
rato'jasram̄ nāyānti | kalyāneṣu  
deśavṛkṣacatuṣpatheṣu 'mā vīda n̄  
paripanthina' iti japeṭ | 'vāse vāse  
sumāigalir iyañ̄ vadhuñ̄' itikṣakān̄  
ikṣeta | 'iha priyañ̄ prajāyā te sam̄  
rdhyatām̄' iti gṛham̄ praveṣayet |  
'vivāhāgnim̄ upasamādhāya paśad̄  
asyā anaḍuhaṁ carmāstiṛya prāggrī

bahavo nivīṣṭayai'' iti ||

pradakṣinām agnim̄ paryāṇiyaike |  
paśad̄ agnes tejanīn̄ kataṁ vā  
dakṣināpādena pravīttiyopaviṣati |  
anvārabdha āghārāv ājyabhāgau  
mahāvyāhṛtayāḥ sarvaprāyaścittān̄  
prājāpatyañ̄ svīṣṭakṛc ca | etan̄  
nityaiñ̄ sarvala | prān̄ mahāvyāhṛti-  
bhyāḥ svīṣṭakṛd̄ anyac ced ājyād  
dhaviḥ | sarvaprāyaścittaprājāpaty-  
āntaram̄ etad̄ āvāpasthānam̄ vivāhe |  
rāṣṭrabṛhma itchañ̄ jayābhīyātānāñ̄s  
ca jānan̄ | 'yena karmānerched̄' iti  
vacanāt̄ | 'cittam̄ ca citti cākūtañ̄  
cūkūtiṣ ca vījñātañ̄ ca vījñātiṣ ca  
manas̄ ca śakvaris̄ ca darśaś ca  
bṛhac ca rathāñ̄tarāñ̄ ca | prajāpatir  
jayānindrāya vr̄ṣne prāyachad̄ ugraḥ  
prītanā jayeṣu | tasmai viṣaḥ sam̄  
anamanta sarvāḥ sa ugraḥ sa(h)navyo  
babhūva svāhā'' iti | 'agnir bhūtā-  
nām̄ adhipatit̄ sa māvatu indro  
jyeṣṭhānām̄ yamaḥ prthivyā vāyur  
antarkṣasya sūryo divaś candramā  
nakṣatrānāñ̄l̄ bṛhaspatir brahmaṇo  
mitraḥ satyānāñ̄ varuṇo'pān̄  
samudraḥ srotyānām̄ annaip̄ sām-  
rājyānām̄ adhipatis tan̄ māvatu  
soma oṣadhīnām̄ savitā prasavānām̄  
rudraḥ paśūnām̄ tvaṣṭā rūpānām̄  
viṣṇuḥ parvatānām̄ maruto gaṇānām̄  
adhipatayas te māvantu | pitaraḥ  
pitāmāhāḥ parc'vare tatās tatā-  
māhāḥ | iha māvantv asmin brah-  
maṇy asmin ksatre' syām̄ āśisy  
asyāñ̄ purodhāyām̄ asmin karmāny  
asyāñ̄ devahūtāyām̄ svāhā' iti sarv-  
trānusajati | 'agnir aitu prathamo  
devatānāñ̄ so'syai prajāñ̄ muñcātu  
mṛtyupāṣāt̄ | tad̄ ayan̄ rājā  
varuṇo'nu manyatām̄ yatheyām̄ stri  
pautram̄ agham̄ na rodāt svāhā ||  
imām̄ agnis trāyatāñ̄ gārhapatyaḥ  
prajām̄ asyai nayatu dirgham̄ āyuh |  
āśūnyopasthā jīvatām̄ astu mātā  
pautram̄ ānandam̄ abhi vi budhya-  
tām̄ iyām̄ svāhā || svasti no agne  
diva ā prthivyā viśvāni dheḥy ayathā  
yajatra | yad asyām̄ mahi divi jātaṁ  
praśastām̄ tad̄ asmāsu dravīnam̄  
dhehi citram̄ svāhā || sugam̄ nu pan-

vam uttaraloma tasminn upavistāyām  
samavārabdhāyām 'ā naḥ prajām  
janayatu prajāpatir' iti catasrbhiḥ  
pratyācām hutvā 'sam añjantu viśve  
devā' iti dadhnāḥ prāśya pratipraya-  
chet | ājyaśeṣeṇa vānakti hṛdaye |  
ata ūrdhvā m akṣarālavapnāśināv  
adhaḥśāyinau brahmācāriṇau syā-  
tām | trirātraṇī dvādaśārātraiṇī  
sañivatsaranī vaika rśir jāyata iti||

thām pradiśan na ehi jyotiṣmadhye  
hy ajaram na āyuḥ | apaitu mṛtyur  
amṛtanū na ḍgād vaivasvato no  
abhayam krnotu svāhā" iti | 'param  
mṛtyo' iti caike prāśanānto||

kumāryā bhrātā śamipalāśamis-  
rān lājān añjalināñjalāv āvapati |  
tān juhoti sañphatena tiṣṭhati "arya-  
maṇaṇ devam kanyāgnim aya-  
kṣata | sa nōryamā devah preto  
muñicatu mā pateh svāhā || iyam  
nāry upa brūte lājān āvapantikā |  
āyusmān astu me patir edhantāṇi  
jñātayo mama svāhā | imān lājān  
a vapāmī agnau samṛddhikaraṇam  
tava | mama tubhyaṇ ca sañvana-  
naṇī tad agnir anu manyatām iyam  
svāhā iti | athāsyai daksināṇi hastāṇi  
grhnāti sāṅguṣṭhami "grbhñāmi te  
sanbhagatvāyā hastāṇi mayā patyā  
jaradaśtir yathāsaḥ | bhago'ryamā  
savitā puraṇdhīr mahayam tvādūr  
gārhapatyāya devah | amo'ham asmi  
sā tvāṇi sā tvam asy amo'ham |  
sāmāham asmi rk tvāṇi dyaur aham  
prthivi tvam tāv ehi vivahāvahai  
saha reto dadhāvahai prajāṇi prajā-  
nayāvahai putrāṇi vindāvahai bahūṇi  
te santu jaradaśtayaḥ saṇi priyau  
rocisnū sumanasyamānau paśyema  
śaradāḥ śataṇi jivema śaradāḥ śataṇ  
śṛṇuyāma śaradāḥ śatam" iti ||

athainām aśmānam ārohayaty  
uttarato'ner daksināpādena "ā rohe-  
mam aśmānam aśmeva tvarṇ sthīra  
bhava | abhi tiṣṭha prतanyato'va  
bādhasva prtaṇayataḥ" iti | atha  
gāthāṇi gāyati | "saravati predam  
ava subhage vājinīvati | yāṇi tvā  
viśvasya bhūtasya prajāyām asyāg-  
rataḥ | yasyāṇi bhūtāṇi samabhavad  
yasyāṇi viśvam idāṇi jagat | tām  
adya gāthām gāyāmi yā strīṇām  
uttamām yaśāḥ" iti || atha parikrā-  
mataḥ "tubhyaṁ agre pary avahan  
sūryāṇi vahatunā saha | punaḥ pati-  
bhyo jāyām dā'gne prajāyā saha"  
iti | evaṇi dvir aparam lājādi | catur-  
thām śūrpakusṭhayā sarvān lājān

## PGS.

āvapati 'bhagāya svāhā' iti | triḥ  
parinītāṁ prajāpatyām hutvā ||

athainām udicinī sapta padāni  
prakrāmayati "ekam iṣe, dve ūrje,  
triṇi rāyaspoṣāya, catvāri māyobha-  
vāya, pañca paśubhyah, ṣad ṣtu-  
bhyah, sakhe saptapadā bhava sā  
mām anuvratā bhava | 'viṣṇus tvā  
nayatv' iti sarvatrānuṣajati | niṣ-  
kramaṇaprabhrty udakumbhaṇi  
skandhe krtvā dakṣiṇato'gnēr vāgya-  
taḥ sthito bhavati | uttarata ekeśāṁ |  
tata enāṁ mūrdhany abhiṣiñcati  
"āpah śivāḥ śivatamāḥ śāntāḥ śānta-  
tamāś tāś te krnvantu bheṣajam" iti |  
'āpo hi ṣṭhāḥ' iti ca tisṛbhīḥ | athai-  
nāṁ sūryam udikṣayati 'tac cakṣur'  
iti | athāsyai daksināṁsam adhi  
hṛdayaṇi ālabhate "mama vrata te  
hṛdayaṇi dadhāmi mama cittam anu  
cittāṇi te astu | mama vācam eka-  
manā juṣasva prajāpatiḥ tvā ni  
yunaktu mahyam" iti || athainām  
abhimantrayate "sumāṅgalir iyam  
vadhūr imāṇi sam eta paśyata |  
saubhāgyam asyai datvā yāthāstām  
vi paretana" iti | tāṁ dr̄ḍhapuruṣa  
unmathya prāg vodag vānugupta  
āgāra ānaduhe rohite carmaṇy upa-  
veṣayati "iha gāvo ni śidantv ihaśvā  
iha pūruṣāḥ | iho sahasradakṣino<sup>1</sup>  
yajña iha pūṣā ni śidantv" iti |  
grāmavacanaṇi ca kuryuḥ | 'vivāha-  
śmaśānayor grāmaṇi praviśatād' iti  
vacanāt | 'tasmāt taylor grāmah  
pramāṇam' iti śruteḥ | acāryāya  
varaṇi dadāti | gaur brāhmaṇasya  
varaḥ | grāmo rājanyasya | aśvo  
vaiśyasya | adhirathāṁ śatāṁ duhi-  
tṛmate | astam ite dhruvāṁ darśa-  
yati | "dhruvām asi dhruvām tvā  
paśyāmi dhruvaidhi poṣye mayi  
mahyam tvādād bṛhaspatir mayā  
patyā prajāvatī saṁ jīva śaradaḥ  
śatām" iti | sā yadi na paśyet  
'paśyāmī' ty eva brūyāt | trirātram  
akṣārālavaṇāśinau syātām adhaḥ  
śayiyātām samvatsaram na mithunam  
upeyātām dvādaśārātram ṣadrātraṁ  
trirātram antataḥ ||

## GoGS.

punye nakṣṭre dārān kurvīta |  
 lakṣaṇapraśastān kuśalena | tadalā-  
 bhe piṇḍān | vedyāḥ sītāyā hradād  
 goṣṭhāc catuspathād ādeva nād  
 ādahanāt ṛṇāt sarvebhyaḥ saṁbhār-  
 yam navamam | samān kṛtalakṣaṇān |  
 pāṇāv ādhāya kumāryā upanāmayed  
 “ṛtam eva prathamam ṛtam nātyeti  
 kaś cana rta iyanṛ pṛthivī śrītā sarvam  
 idam asau bhūyād” iti tasyā nāma  
 gṛhitvaiṣām ekaṇi gṛhāṇeti brūyat |  
 pūrveṣāṇi cṛtupāṇi gṛhṇantim upa-  
 yachet | saṁbhāryam api tv eke |  
 klītakair yavair māśair vāplutāṇi  
 suhṛt surottamena saśarīrāṇi trir  
 mūrdhany abhiśīcet | “kāma veda  
 te nāma mado nāmāśiti, samānayā-  
 mum” iti patināma gṛhṇiyāt | svāhā-  
 kārāntābhīr upastham uttarābhyaṇi  
 plāvayet | jñātikarmaitat | pāṇigraha-  
 ne purastāc chālāyā agnir upasamā-  
 hito bhavati | atha janyānām eko  
 dhruvānām apāṇi kalaśāṇi pūrayitvā  
 sahodakumbhaḥ pṛavṛto vāgyato’gre-  
 nāgnīm parikramya d a k s i n a t a  
 udaññukho’vatiṣṭhate | prājanenā-  
 nyah | śamipalāśamiśrāṁś ca lājāṁś  
 caturaññjalimātrāñ chūrpenopasāday-  
 anti paścād agneḥ | dṛṣṭputram  
 ca | atha yasyāḥ pāṇīṇi grahiṣyan  
 bhavati saśiraskā sāplutā bhavati |  
 ahatenā vasanena patilī paridhāyād  
 ‘yā akṛntān’ ity etayā ṛcā | “pari  
 dhatta dhatta vāsasā” iti ca pṛavṛ-  
 tām yajñopavitinīm abhyudānayañ  
 japet ‘somo dadad gandharvāya’  
 iti | paścād agneḥ saṁveṣṭitam kaṭam  
 evamjātiyam vānyat padā pravarta-  
 yantīm vācyet “pra me patiyānah”

## KauGS.

atha vivāhah | ūrdhvam kartikyī  
 ā vaiśākhyāḥ | yathākāmī vā | citrā-  
 pakṣam tu varjayet | ‘maghāsu  
 hanyante gāvah phalguniṣu vyuh-  
 yata’ iti vijñāyate | maṅgalam ca |  
 satyenottabhitā’, ‘pūrvāparam’ ity  
 upadadhīta | pativedanam ca |  
 ‘yuvam bhagam’ iti sambhalam  
 sānucaram pra hinoti | ‘brahmanas-  
 pata’ iti brahmāṇam | tadvīrūhāc  
 chañkamāno niśi kumārikulād vali-  
 kāny ādīpya | ‘devā agra’ iti pañca-  
 bhīḥ sakṛt pūlyāny āvāpayati |  
 anṛksarā’ iti kumāripālam pra hinoti |  
 udāhārasya pratihitesur agrato jagha-  
 nato brahmāl ‘yo anidhma’ ity apsu  
 logam pravidhyati | ‘idm aham’ ity  
 apohya | ‘yo bhadra’ ity anvipam  
 udacya | ‘āsyai brāhmaṇā’ iti praya-  
 chali | āvrajatām agrato brahmā  
 jaghanato’dhijyadhanvā | bāhyatāh  
 plakṣodumbarasyottarato’gneḥ sākhā-  
 yām āsajati | tenodakārthān kāra-  
 yanti | tataś cānvūscanam anyena |  
 antar upātiṣṭya ‘aryamapam’ iti  
 juhoti | ‘pra tvā muñicāmī’ iti vēstam  
 vīrtati | ‘uśatīr’ ity etayā trir ādhā-  
 payati | saptabhir uṣṇāḥ sampāta-  
 vāliḥ karoti | ‘yad āsandyām’ iti  
 pūrvayor uttarasām s r a k t y ā m  
 tiṣṭhantim āplāvayati | ‘yac ca varco,  
 yathā sindhur’ ity utkrāntām anyenā-  
 va siñcati |

‘yad duṣkrīlam’ iti vās asāṅgāni,  
 pramṛjya kumāripālāya prayachati |  
 tumbaradandena pratipādyā nir-  
 crajet | tadvana āsajati | ‘yā akṛntānī’  
 ‘īvaṣṭā vāsa’ ity ahatenāchādayati |  
 ‘kṛtrīma’ iti śatadataiśikeṇa kaṅka-  
 tena sakṛt pralikhya | ‘kṛtayāmām’  
 ity ava srjati | ‘āśāśānā’, ‘saṁ tvā nah-  
 yāmī’ ity ubhayataḥ pāśena yoktrena  
 saṁ nahyati | ‘iyam virud’ iti madu-  
 ghamanīm lāksāraktena sūtreṇa vīg-  
 rathyānāmikāyāṇi badhnāti | antato  
 ha manīr bhavati bāhyo granthih |  
 ‘bhagas tveta’ iti haste grhya nir na-  
 yati | sākhāyām yugam ādhāya, daks-  
 hiṇato’nyo dharmaṇī | daksināsāyām  
 yugadhury uttarasmin yugatardmani  
 darbheṇa vīgrathyā ‘saṁ ta’ iti laṭāṇe

## GoGS.

panthāḥ kalpatām” iti | svayam  
j a p e d a j a p a n t y ā n ‘prāsyā’ iti |  
barhiṣo’ntarṇ kaṭāntaṁ prāpāyēt |  
pūrve kaṭāntē daksīnataḥ pāṇigrāha-  
syopāvīśati | daksīnēna pāṇinā  
daksīnām ar̄psam anvārabdhāyāḥ  
saḍ ājyāhutir juhoty ‘agnir etu  
prathama’ ity etatprabṛhtibhiḥ |  
mahāvyāhṛtibhiś ca pṛthak | sama-  
stābhiś caturthim |

hutvopottīṣṭhataḥ | anupr̄ṣṭham  
patiḥ parikramya daksīnata udañmū-  
kho’vatiṣṭhate vadhvāñjaliṇi grhi-  
tvā | pūrvā mātā lājān ādāya bhrātā  
vā vadhuṁ ākrāmyed aśmānam  
daksīnēna prapadēna | pāṇigrāho  
japati ‘imam aśmānam ā rohī’ iti |  
sakṛt saṃgrhitam lājānām añjaliṇi  
bhrātā vadhvāñjalāv āvāpati | tan  
sopastiṛpābhīghāritam agnau juhō’ y  
avichindaty añjaliṁ ‘iyam nāry upa  
brūta’ iti | ‘aryamāṇam nu devam’,  
‘pūṣanam’ ity uttarayoh | hute pati  
yathetām parivraja daksīnām agnīn  
parīṇayati mantravān vā brāhmaṇah  
‘kanyalā pitṛbhyah’ iti | parīṇitā  
tathāvātīṣṭhate tathākrāmati tathā  
japati tathāvāpati tathā juhoti evaṁ  
triḥ | śūrpeṇa śeṣam agnāv opya  
prāgudicim abhyutkrāmāyanti ‘ekam  
iṣe’ iti | daksīnēna prakramya  
savyenānukrāmet | “mā savyena  
daksīnām atikrāma” iti brū’-āt |  
īkṣakān prati mantrayet ‘sumāṅgalir  
iyam vadhuḥ’ iti | apareñāgnim  
audako’nusāmvrāja pāṇigrāhan  
mūrdhadeśe’vasñīcati tathetarām ‘sām  
añjantv’ ity etayarcā | avasiktāvāh  
savyena pāṇināñjaliṁ upodgr̄hya

## KauGS.

hiranyār̄ satnsthābya japatī | tardma  
samayāvasiñicati | upagrhyottarato’  
gner ‘āngādā angādā’ iti ninayati |  
‘syonam’ iti śākrtpinde’śmānam nida-  
dhāti | ‘tam ā tiṣṭha’ ity āśthāpya |  
‘iyam nari’ iti dhruvāṇi tiṣṭhantūp  
pūlyāny āvāpayati | trīr avichindatīm  
caturthīm kāmāya | ‘yenāgnīr’ iti  
pāṇīm grāhayati | ‘aryamāṇa’ ity  
agnīn triḥ parīṇayati | ‘sapta mary-  
āḍā’ ity uttaralo’gneḥ sapta lekhā  
līkhati prācyāḥ | tāsu padāny utkrā-  
māyati | ‘iṣe tvā sumāṅgalī pra{jā}vāti  
susīmā’ iti prathamām | ūrje tvā  
rāyāspōṣyā tvā saubhāg्यāya tvā  
sāmrājyāya tvā sanīpade tvā jīvātave  
tvā sumāṅgalī pra{jā}vāti susīmā iti  
saptamānū sakhā svātāpadā bhava’iti |  
‘ā roha talpām, bhagas tataksā’ iti  
talpa upr̄vesayati | upavīṣṭāyā suhṛ  
pādām prakṣālayati | prakṣālyamānāv  
annūmantrayate “imā pādāu su-  
bhagau sušēvau saubhāg्यāya kṛṇu-  
tām no aghāya |

prakṣālyamānau subbhagau supat-  
nyāḥ prājāṇi paśūn dirgham āyus ca  
diat̄ām” iti | ‘ahañ vi s̄.āni, pra  
tvā muñcāmī’ iti yoktram vicītātī|  
aparasmin bhṛtyāḥ samīrabhante | ye  
avanti te baliyāmīsa eva manyante |  
‘br̄haspatītā’ iti sarvāsurabhīcūrnān-  
yāvātī | ‘ud yachadhvam, bhagas  
tataksā, abhrā rghn̄m’ ity eki:kayo  
t hāpayati | ‘prati tiṣṭha’ iti prati-  
ṣṭī’āpayati |

“sukīmśukām rukmaprastaranam”  
iti yānām ār̄hāyat | ‘emām panthām,  
brahmāparam’ ity agrato brahmā  
prāpadyate | ‘mā vidām, anṛṣorā  
adhvānam’ ity uktam | ‘yedam nūrvā’  
i.i tenānyasyām ūdhāvām vādhū-  
yasya daśām catuspathē daksinair  
abhi tiṣṭhati | sa ced ubhavoh ūbhā-  
kāmā bhavati ‘śūryāvai devebhvah’  
ity etām r̄caṇi japatī | ‘sam r̄chata  
svapatho’ navavantātī susīmākāmāv  
ubhe virā’āv ubhe suprajāsāv’ ity  
atikramāyato’ntarā brahmānam | ‘ya  
re cid abhiśrisa’ iti yānām sanī-  
prokṣya viniśkārayati | ‘sā manda-



## GoGS.

dakṣiṇena pāṇinā, dakṣinam pāṇim  
sāṅguṣṭham uttānam gr̥hitvaitāḥ ṣaṭ  
pāṇigrahanīyā japati “gr̥bhñāmi te”  
iti samāptāsu]

udvahanti prāg udicayām diśi yad  
brāhmaṇam kulam abhirūpam |  
tatrāgnir upasamāhito bhavati |  
apareṇāgnim ānaḍuhaṇi rohitam  
carma prāggrevam uttaralomāstīrṇam  
bhavati | tasminn enām vāgyatām  
upaveśayanti | sā khalv āsta eva  
ānakṣtradarśanāt | prokte nakṣatre  
ṣaṭ ājyāhutir juhoti ‘lekhāsamṛdhīśv’  
ity etatprabhṛtibhiḥ | āhuter āhutes  
tu sanīpātam mūrdhani vadhvā ava-  
nayet | hutvopothāyopaniṣkramya  
dhruvam darśayati | “dhruvam asi  
dhruvāḥāṁ patikule bhūyāsam amu-  
ṣyāsau” iti patināma gr̥hniyād ātmā-  
naś ca | arundhatiṇi ca | ‘ruddhāham  
asmī’ ity evam eva | athainām  
anumantrayate ‘dhruvā dyaus’ ity  
etayarcā | anumantritā gurum gotre-  
ṇābhivādayate | so’syā vāgvisargah |  
tāv ubhau tatprabhṛti trirātram  
aksāralavanāśinau brahmacāriṇau  
bhūmau saha śayyātām | atrārghyam  
ity āhuḥ | āgateṣv ity eke | havisyam  
annam prathamaṁ parijapitam  
bhuñjita | śvobhūte vā samaśanīyam  
sthālipākaṁ kurvita | tasya devatā  
agnih prajāpatir viśvedevā anumatir  
iti | uddhṛtya sthālipākaṁ vyūhyai-  
kadeśāṇi pāṇinābhimṛśed ‘annapā-  
śena maṇinā’ iti | bhukt vocchiṣṭam  
vadhvai pradāya yathārthaṁ gaur  
dakṣinā |

yānam ārohantyām ‘sukīṁśkam  
śalmalim’ ity etām ḥcap̥ japeṭ | adh-

## KauGS.

sānā’ iti tīrthe logam pravidhyati |  
‘idaṁ su ma’ iti mahāvṛkṣeṣu japatī |  
‘sumāṅgalīr’ iti vadhvīkṣīḥ prati  
japatī | ‘yā oṣadhaya’ iti man.rok-  
teṣu | ‘ye pitara’ iti śmaśāneṣu | ‘pra-  
budhyasva’ iti suptām̄ prabodhayet |  
‘saṁ kāśayāmi’ iti gr̥hasamkāṣe  
japatī | ‘ud va ūrmīr’ iti yānam  
sanīproksya vimocayati | ‘ut tiṣṭhetā’  
iti patni śālām̄ samproksatī | ‘syo-  
nam’ iti daks̄ināto valikānām̄ sakṛt-  
piṇdeśmānam̄ nidadhāti | tasyopari  
madhyamāpalāśe sarpiṣe catvāri  
dūrvāgrāṇi | tam ‘ā tiṣṭhi’ ity āsthā-  
pya | sumāṅgali prataranīha priyam,  
mā himsiṣṭam̄, brahmāparam̄ iti  
pratyṛcāṇi prapādayati | suhṛt pūrṇa-  
kāṁṣena pratipādayali | ‘aghora-  
cakṣur’ ity agnīṇi trih parinayati |  
vadā gārhapatyam sūryāyai deve-  
bhyā’ iti mantroktēbhyo namaskur-  
vatim anumantrayate |

‘śarma varma’ iti rohitacarmāhar-  
antam | ‘carma copas̄rūthana’ ity  
upastrīnantam | ‘yām̄ balbjam’ iti  
baibajām̄ nyasyantam | ‘upa eṭrñihī’  
ity upastrīnantam | ‘tad ā rohatu’  
ity ārohawayati | ‘tatropaviṣya’ ity upa-  
veśayati | daks̄inottaram̄ upasthaṇ  
kurute | ‘sujiyaisthī’ iti kalyāna-  
nāmānam̄ brahmāṇḍayanam̄ upiṣṭha  
upaveśayati | ‘vi tiṣṭhantām̄’ iti  
pramāyotthāpayati | tena bhūtena, tubhyam agre, śum-  
bhāni, agnir janavin mahyām̄ jāyām  
imām adāt; somo vasuvin mahyām̄  
jāyām imām adāt, pūṣā jātivin  
mahyām̄ jāyām imām adāt, indrah  
sahiyān mahyām̄ jāyām inām adād,  
agnaye janavide svāhā, somāya vasu-  
vide svāhā, pūṣne jātivide svāhen-  
drāya sahiyase svāhety āgachataḥ |  
‘svitā prasavānām̄’ iti mūrdhnōḥ  
śāmpātān̄ ānayati | udapātra uttaīān̄ |  
śumbhanyāñjalyor ninayati | ‘tena  
bhūtena’ iti samaśanam | rasān̄ āśa-  
yati sthālipākaṁ ca | yavānām̄  
ājyamīśrān̄ pūrṇāñjalyi juhoti |

‘sapta māyādā’ iti tīrṇām̄ prātar  
āvapate | ‘akṣyau nāv’ iti samañjāte |  
‘mahim ū sy’ iti talpam ālambhayati |

## GoGS.

vani catuspathān pra'imantrayeta  
nadiś ca viṣamāṇi ca mahāvīkṣān  
śmaśānam ca 'mā vidan paripanthi-  
nah' iti | akṣabhaṅge naddhavimokṣe  
yānaviparyāse'nyāsu cāpatsu yam  
evāgnīṁ haranti tam evopasamā-  
dhāya vyāhṛtibhir hutvānyad drav-  
yam āhṛtya 'ya ṣe cid abhiśrīṣah' ity  
ājyaśeṣeṇābhyañjet | vāmadevyāṇi  
gītvārohet | prāpteṣu vāmadevyam |  
grīhāgalāṇi patiputraśilasaṇipannā  
brāhmaṇyo'varopyānaḍuhe carmanāy  
upaveśayanti 'iha gāvah prajāyadh-  
vam' iti | tasyāḥ kumāram upastha ā  
dadhyuḥ | tasmai śakalotān añjalāv ā  
vapeyuḥ phalāni vā | utthāpya kumā-  
ram dhruvā ājyāhutir juhoty aṣṭāv  
'iha dṝhtir' iti | samāptāsu samidham  
ādhāya yathāvayasaṇ gurūn gotreṇā-  
bhivādya yathārtham |

## KauGS.

'ā roha talpam' ity ārohayati | 'tato-  
paviṣya' ity upaveśayati | 'devā agra'  
iti samveśayati | 'abhi tvā' ity abhi-  
chādayati | 'sam pitaraū' iti samā-  
veśayati | 'ihemau' iti trih samnu-  
dāti | madughamanī uks'panīva  
'ivam virud, amo'ham' iti samspṛṣṭa-  
tah | 'brahma jajñānam' ity aṅgu-  
sthena vyacas karoti | 'svonād voner'  
ity utthāṇayati | paridhāpanīyābhyaṁ  
ahatenāchādavati | 'brhaspa'ir' iti  
śasvēnābhīhārya vrīhiyavābhāvam  
abhinidhāva darbhapiñ ūlvā siman-  
tam vicṛtati | śaṇa-śakalena pari-  
vestva tisro rātriḥ prati suptāste |  
anuvākābhyaṁ anvārabdhābhyaṁ  
unādadhitā | 'ihedasātha' ity etayā  
śulkam anākṛtvā | dvābhyaṁ nivar-  
tavati 'iha mama rādhvatām atra  
tava' iti | vathā vā manyan'e | 'parā  
dehi' iti vādhūyaṁ dadatam anuman-  
travate | 'devair dattam' iti pratigrī-  
hnāti | 'avāśmat tama' iti sthānāv  
āsaṇati | 'vāvatiḥ kṛtvā' iti vrajet |  
yā me priyatamā' iti vrksam pratichā-  
davati | śumbhanyāplutya | 'ye  
antā' ity āchādayati | 'navam vasāna'  
ity āvrajati | pūrvāṇaram yatra  
nādhigached 'brahmāparam' iti  
kuryāt | gaur daksinā pratīvāhah |  
'iwan' rudanti, yadīme kes'na'  
iti juhoti | esa saurvo vivāhah |  
'brahmāparam' iti brāhmvaḥ | āv-  
tah prājāpatyāḥ prājāpatyāḥ |

Now, in the light of the comparison of the four Grīyasūtras belonging to the four Saṃhitās the marriage ceremony boils down to the following points:—

- (1) The bride-groom seizes the hand of the bride.
- (2) He makes her tread on the stone.
- (3) The bride sacrifices the fried grains.
- (4) The bride-groom causes the bride to step round in a north-eastern direction seven steps (saptapadi).
- (5) The bride-groom shows her the pole star (and Arundhati). (wanting in KauGS.)
- (6) A benediction to her by the on-lookers.
- (7) Home-coming of the bride and bride-groom.

Now, for the execution of these seven acts Āśvalāyana uses 21 mantras, Gobhila 55, Pāraskara 87 and Kauśika 131. While Āśvalāyana concerns himself chiefly with these rites, the latter three Gṛhyasūtras split up the ceremonial into details, citing verse or verses for each act, though, in cases, the quoted verse has little to do with the act to which it is alleged to apply.

We may infer from this that the marriage ceremony, which was simple and homely in Āśvalāyana's time, grew more and more pretentious and elaborate in the times of Gobhila, Pāraskara and Kauśika ; and with the order of this elaboration should synchronize the chronology of these four Gṛhya-sūtras.

A comparative study of the verses, employed by the four Gṛhya-sūtras may yield important results :—

#### ĀśGS.

agnaye svāhā ; common in TS, MS., KS., e.c.  
indrā/ā svāhā ; common in TS, MS., KS., etc.  
praāpatavate svāhā ; found in VS., TS., KS.  
viśvadevebhvah svāhā ; nowhere.  
agna āyūnṣi pavase RV. 9, 66, 19 ;  
VS. 19, 38 ; SV. 2, 814 ; TS. 1, 3, 14, 7 ; MS. 1, 3, 31 ; 41, 1 ;  
KS. 1, 11, etc.  
agni rṣih pavimānah RV. 9, 66, 20 ;  
VS. 26, 9 ; SV. 2, 869 ; MS. 1, 5, 1:66, 10 ; TA. 2, 5, 2.  
agne pāvavasva svarāh RV. 9, 66, 21 ;  
SV. 2, 870 ; VS. 8, 38 ; TS. 1, 3, 14, 8 ; MS. 1, 5, 1: 66, 12 ;  
KS. 7, 16.  
prajāvate na tvad etānv anyah RV.  
10, 121, 10 ; AV. 7, 80, 3 ; VS. 10,  
20 ; TS. 1, 8, 14, 2 ; MS. 2, 6,  
12; 72, 4.  
bhūḥ svāhā VS. 20, 12 ; MS. 3, 11,  
8:151, 15 ; KS. 38, 4 ; ApMB.  
1, 10, 10-13.  
bhuvah svāhā MS. 4, 9, 12:134, 3 ;  
ApMB. 1, 10, 10-13.  
svah svāhā VS. 22, 32 ; MS. 4, 9,  
12:134, 3 ; ApMB. 1, 10, 10-13.  
tvam arvāmā bhavasi (P.) RV. 5, 3,  
2 ; ApMB. 1, 5, 12.  
ṛtam agre prathamam jajñe (SP.)  
nowhere ; but cp.

ṛtam eva prathamam GG. 2, 1, 1 ;  
KG. 14, 6.  
grībhñāmi te saubhagatvāya hastam  
RV. X. 85, 36 ; SMB. 1, 2, 16 ;  
ApMB. 1, 3, 3.  
amo'ham asmi sā tvam (SP.) AV. 14,  
2, 7 (var.), KS. 35, 18, (var.) ;  
imam aśmānam ā roha (SP.) SMB.  
1, 2, 1.  
aryamanam nu devam (SP.) SMB. 1,  
2, 3 ; ApMB. 1, 5, 7.  
varunam nu devam (SP.) nowhere.  
pūṣanam nu devam (SP.) SMB. 1,  
2, 4 ;  
pra tvā muñcāmi varuṇasya pāśat  
(P.) RV. X. 85, 24 ; AV. 14, 1,  
19, 58.  
preto muñcāmi nāmutah (P.) RV. X.  
85, 25 ; AV. 14, 1, 17 ; SMB. 1,  
2, 3 ; ApMB. 1, 4, 5.  
iśe ekanadi—astayali (SP.) nowhere  
in this form.  
jivapatni prajām vindeya (laukika )  
nowhere.  
pūṣā tveṭo nayatu hastagrhya (P.)  
RV. X. 85, 26 ; ApMB. 1, 2, 8.  
aśmanvatī riyate sam rabhadhvam  
(P.) RV. X. 53, 8 ; AV. 12, 2,  
26 ; VS. 35, 10 ; TA. 6, 3, 2.  
jivam rudanti vi mayante adhvare  
(P.) RV. X. 40, 10 ; AV. 14, 1,  
46 ; cp. jivām ru-ApMB. 1, 1, 6.  
mā ivdan parīvānthinah (P.) RV. X.  
85, 32 ; AV. 12, 1, 32, 14, 2, 11 ;  
SMB. 1, 3, 12.

sumangalir iyam vadhuḥ (P.) RV. X. 85, 33 ; ĀV. 14, 2, 28 ; SMB. I, 2, 14 ; ApMB. I, 9, 5.	TS. V. 5, 9, 2; GB. II. 1, 3, (var.) gauḥ (laukika ?) mātā rudrānām duhi ā vasū ām (SP.) RV. VIII. 101, 15 ; SMB. 2, 8, 15 ; ApMB. 2, 10, 9.
iha priyam prajayā te sam ḫdhyatām (P.) RV. X. 85, 27 ; AV. 14, 1, 21 ; ApMB. I, 9, 4.	mama cāmusya ca... (SP.) nowhere. kuruta (laukika ?) jarām gacha pari dhatsva vāsaḥ (SP.) nowhere.
ā nah prajām janayatu prajāpatih (P.) RV. X. 85, 43 ; SMB. I, 2, 18 ; MS. 2, 13, 23 ; 169, 4 ; KS. 13, 15 ; ApMB. I, 11, 5.	yā akṛntann avayan (SP.) SMB. I, 1, 5 ; ApMB. 2, 2, 5.
aghoracaksur anatighny edhi (iti catasrbhīḥ) RV. X. 85, 44 ; AV. 14, 2, 17 ; SMB. I, 2, 17 ; ApMB. I, 1, 4.	sām añjan'u viśve devāḥ (SP.) cp. under ĀŚG.
imām tvam indra mīdhvah RV. X. 85, 45 ; SMB. I, 2, 19 ; ApMB. I, 4, 6.	yad aisi manasā dūrām (SP.) nowere aghoracaksur apatighny edhi (SP.) cp. under ĀŚG.
samīrāñī śvāsure bhava RV. X. 85, 46 ; SMB. I, 2, 20 ; ApMB. I, 6, 6.	sonaḥ prathamo vivide (SP.) RV. X. 85, 40 ; ApMB. I, 2, 1.
sam añjantu viśve devāḥ (P) RV. X. 85, 47 ; SMB. I, 2, 15 ; ApMB. I, 11, 3.	somo'didad gandharvāya (SP.) RV. X. 85, 41 ; AV. 14, 2, 4 ; SMB. I, 1, 7 ; ApMB. I, 3, 2.
—	sā nāḥ vūsā śivatamām airava (SP.) nowhere ; but cp. tāṇī pūsan etc. RV. X. 85, 37 ; AV. 14, 2, 38.
PG. sādhu bhavān āstām (laukika ?) nowhere.	prajāpataye svāhā VS. 18, 28.
varsno'smi samānānām (SP.) now- here. cp. aham arṣma AG. I, 24, 8 ; MG. I, 9, 8.	āghārau   indrāya svāhā VS. 10, 5 ; AV. 19, 43, 6.
virājo doho'si virājo doham aśīya ApMB. 2, 9, 12.	ājyabhāgau   agnaye svāhā AV. 19, 4, 1 ; VS. 10, 5 ;
āpaḥ stha yuṣmābhīḥ... (laukika ?) nowhere.	somāya svāhā AV. 19, 43, 5 ; VS. 10, 5,
samudram vah orī hinom' (SP.) AV. X. 5, 22 (var.) ; ApMB. II. 9, 14, (var.)	vyāhṛtis   bhūḥ svāhā VS. 20, 12, 23. bhuvah svāhā. svaḥ svāhā VS. 22, 32.
ā māgaṇ vaśasā (SP.) ApMB. II. 9, 12. (var.)	tvam no agne varuṇasya VS. 21, 3 ; RV. IV, 1, 4.
mitrasva tvā 'P.' not in VS : whv bv prat'ka (?) for mi'rasva tvā cak- sūsā pratikse cp. TS. I, I, 4, I : KS. I, 4 ; II, 2.	sa tvam no agne'vamo bhava VS. 21, 4 ; RV. IV, 1, 5.
devesva tvā 'P.' VS. I, 21 : cp. ĀŚG. (I, 19, 12) deviṣvā tvā savi'uh pras've'śvinor bāhūbhīḥāṇī pūsnō hastābhīāṇī pratigrhnāmī ; which does not occur in VS.	ayāś cāme'st anabhiśtipāś ca ; not in RV. VS. AV. SV.
namāḥ śvāvāsyāyānnāsane (PS.) nowhere.	ye te śatamī varuna ye sahasram ; ud uttamāṇī varunī pāśīm asmat VS. 12, 12 ; RV. I. 24, 15 ; AV. 7, 8, 3 ; SMB. I, 7, 10.
yan madhuno madhavvam (SP.) • ApMB. 2, 10, 5. (var.)	pra'āyatave svāhā VS. 18, 28. agnaye svistakte svāhā ; not in RV., VS., AV., SV.
yanā ma āśye nasoḥ prānah (SP.)	ṛtāśāḥ ṛtāḥśāmāṇī VS. 18, 38. samphito viśvasāmā VS. 18, 39. sūsumnīḥ sūrvāraśmī VS. 18, 40. iśiro viśvavyacāḥ VS. 18, 41. bhujuyuḥ suparṇaḥ VS. 18, 42.

prajāpatir viśvakarmā VS. 18, 43.  
 sa no bhuvanasya pate VS. 18, 44.  
 samudro'si nabhasvān VS. 18, 45.  
 yas te age sūrye rucaḥ VS. 18, 46.  
 yā vo devāḥ sūrye rucaḥ VS. 18, 47.  
 rucām no dhehi brāhmaṇeṣu VS. 18,  
     48.  
 tat tvā yāmī brahmīnā vandamānah  
     VS. 18, 48 ; RV. I, 24, 11.  
 cittām ca cittiś cākūtam ca (SP.) TS.  
     3, 4, 4, 1 : (var.) MS. I, 4, 14,  
     64, 1 ; (var.) ApMB. I, 10, 9.  
     (var.)  
 agnir bhūtānām adhipatiḥ TS. 3, 4,  
     5, 1.  
 indro jyeṣṭhānām adhipatiḥ TS. 3,  
     4, 5, 1.  
 yamaḥ pṛthivyāḥ TS. 3, 4, 5, 1.  
 vāyūḥ antarikṣasya TS. 3, 4, 5, 1 ;  
     AV. 5, 24, 8.  
 sūryo divoh TS. 3, 4, 5, 1 ; AV. 5,  
     24, 9. sūrvaś caksusām adhipatiḥ,  
 candramā naksatrānām TS. 3, 4, 5,  
     1 ; AV. 5, 24, 10.  
 bṛhmaṇpatir brahmaṇ TS. 3, 4, 5, 1.  
 mitrah satvānām TS. 3, 4, 5, 1.  
 varuno'pām TS. 3, 4, 5, 1.  
 samudraḥ srotvānām TS. 3, 4, 5, 1.  
 annaṇi sāṁrāvārām TS. 3, 4, 5, 1.  
 soma osadhinām TS. 3, 4, 5, 1 ; AV.  
     5, 24, 7. (var.)  
 savitā prasavānām TS. 3, 4, 5, 1 ;  
     AV. 5, 24, 1.  
 rudraḥ daśūnām TS. 3, 4, 5, 1.  
 tvastī rūpānām TS. 3, 4, 5, 1.  
 visnuḥ parva'ānām TS. 3, 4, 5, 1.  
 maruto gaṇānām TS. 3, 4, 5, 1.  
 pitaraḥ pitāmahā pare'vare TS. 3,  
     4, 5, 1 ; (var.)  
 agnir aitu prathamī (SP.) ApMB.  
     I, 4, 7. SMB. I, 1, 10. (var.)  
 imām agnīs trāvātām (SP.) SMB. I,  
     1, 11 ; ApMB. I, 4, 8. (var.)  
 svasti no agne divā pṛthivyāḥ (SP.)  
     nowhere.  
 sugam nū panthām pradiṣān na ehi  
     (SP.) KS. 2, 15. (differs).  
 param mṛtyo anu parehi panthām  
     (P.) VS. 35, 7 ; RV. X, 18, 1 ; AV.  
     12, 2, 21 ; SMB. I, 1, 15.  
 aryamanām devam (SP.) SMB. I, 2,  
     3 ; cp. under ĀśG.  
 iyam nāry upabṛute (SP.) AV. 14, 2,  
     63 ; (var.) ; SMB. I, 2, 2 ; ApMB.  
     I, 5, 2. (var.)  
 imān lājān āvapāmi (SP.) HG. I,  
     20, 3. (var.)  
 grbhnamī te saubhagatvāya hastam  
     (SP.) RV. X, 85, 36 ; cp. under  
     ĀśG.  
 amo'ham asmi sā tvam (SP.) AV. 14,  
     2, 71 (differs).  
 ā rohemam aśmānam (SP.) ; no-  
     where in this form.  
 sarasvatī predam ava (SP.) ApMB.  
     I, 3, 5. (var.)  
 vas, ātū bhūtaṇi samabhavat ; no-  
     where.  
 tubhyam agre pary avahan (SP.)  
     RV. X, 85, 38 ; AV. 14, 2, 1 ;  
     ApMB. I, 5, 3.  
 bhagāya svāhā VS. 10, 5.  
 pra, āpataye svāhā VS. 18, 28.  
 ekam iṣe viṣṇus tvā nayatu TS. 3, 2,  
     6, 1 ; TB. 3, 7, 7, 11 ; SMB. I,  
     2, 6 ; ApMB. I, 3, 7.  
 dve ūrje vi- TB. 3, 7, 7, 11 ; SMB.  
     I, 2, 7 ; ApMB. I, 3, 8.  
 triṇī rāyaspōṣāya viṣṇuh ; nowhere ;  
     SMB. I, 2, 8 ; ApMB. I, 3, 9 ;  
 triṇī vrataṇāya.  
 catvāri māyobhavāya vi- TB. 3, 7,  
     7, 11 ; SMB. I, 2, 9 ; ApMB. I,  
     3, 10.  
 pañcā piśubhyah TB. 3, 7, 7, 11 ;  
     SMB. I, 2, 10 ; ApMB. I, 3, 11.  
 sad rtubhyah ApMB. I, 3, 11 ;  
     (SMB. I, 2, 11 sad rāvas-)  
 sakhe saptapadā bhava- nowhere in  
     this form.  
 Ānāḥ śivāḥ śivatamāḥ ; nowhere.  
 āpo hi sthā mayobhuvaḥ VS. 11,  
     50 ; RV. X, 9, 1 ; AV. I, 5, 1 ;  
     SV. 2, 1187.  
 yo vaḥ śivatamo rasah VS. 11, 51 ;  
     RV. X, 9, 2 ; AV. I, 5, 2 ; SV.  
     2, 1188.  
 tasmā aram gamāma vaḥ VS. 11, 52 ;  
     RV. X, 9, 3 ; AV. I, 5, 3 ; SV.  
     2, 1189.  
 tac caksur devahitam VS. 36, 24 ;  
     RV. VII, 66, 16.  
 inamī vrate te hrdayam dadhāmi  
     (SP.) TMB. I, 2, 21.  
 sumāngalī ivām vadhuḥ (SP.) cp.  
     under ĀśG.

iha gāvo niśidantu HG. 1, 22, 9.  
dhruvam asi dhruvam tvā paśyāmi ;  
nowhere.

iha ratir iha ramadhvam VS. 8, 51.  
ā tvāhārṣam VS. 12, 11 ; RV. X.  
173, 1 ; AV. 6, 87, 1.

ṛtam eva prathamam TB. 1, 5, 5, 1 ;  
cp. ṛtam agre prathamaṇ jajñe  
under ĀŚG.

kāma veda te nāma SMB. 1, 1, 2.  
imām ta upasthaṇi madhunā saṇi  
srjāmi SMB. 1, 1, 3  
agnīnī kravyādām akṛṇvan guhā-  
nāḥ SMB. 1, 1, 4.

yā akṛntann avayan yā atanvata  
SMB. 1, 1, 5.

pari dhatta dhatta vāsasainām SMB.  
1, 1, 6.

somo'dadād gandharvāya SMB. 1, 1.  
7 ; cp. under PGS.

pra me patiyānah panthāḥ kalpatām  
SMB. 1, 1, 8.

prāsvāḥ patiyānah panthāḥ kalpatām  
SMB. 1, 1, 9.

agnīr etu prathamo devatābhāḥ SMB.  
1, 1, 10; cp. agnīr etu under PGS.

imām agnis trāyatāṇi gārhapatiyah  
SMB. 1, 1, 11; cp. under PGS.

dyaus te pṛṣṭham rakṣatu SMB. 1,  
1, 12.

mā te grhesu niśi ghoṣa utthāt SMB.  
1, 1, 13; ApMB. 1, 4, 9.

aprajasyam pauṛamartyam SMB. 1,  
1, 14; ApMR. 1, 4, 11. (var.)

paraitu mṛtyur amṛtam ma ā gāt  
• SMB. 1, 1, 15; AV. 18, 3, 62.

bhūḥ svāhā VS. 20, 12, 23.  
bhuvah svāhā.

svah svāhā VS. 22, 32.

bhūr bhuvah svah svāhā; nowhere.  
imām aśnānām ā roha SMB. 1, 2, 1;  
cp. ā rohemam and ā tiṣṭhemam  
aśmānam.

iyāṇi nāry upabṛute SMB. 1, 2, 1; cp.  
under PGS.

arvamanāṇi nu devam cp. under ĀŚGS.  
pūṣanāṇi nu devam “  
kanvalā pīṭrbhyah patilokam ” yati  
SMB. 1, 2, 5; ApMB. 1, 4, 4.

ekam iše viśṇus tvā nayatu SMB.  
1, 2, 6; cp. under PGS.

dve ūrje vi- SMB. 1, 2, 7. ..  
drīṇi vratāya vi- SMB. 1, 2, 8. ..

catvāri māyo bhavāya SMB. 1, 2, 9. ..  
pañca paśubhyah SMB. 1, 2, 10. ..  
ṣaḍ rāyaposāya SMB. 1, 2, 11. ..  
sapta saptabhyo hotrābhyah SMB.  
1, 2, 12.

sumāṅgalir iyaṇi vadhuḥ ; cp. under  
PGS.

sam añjanātu viśve devāḥ ; cp. under  
ĀŚGS.

grībhñāmi te saubhagatvāya; cp.  
under ĀŚGS.

aghoracaksur apatighny edhi; cp.  
under ĀŚGS.

ā naḥ prajām janayatu; under ĀŚGS.

imāṇi tvam indra mīḍhvah ..  
samrājñi śvāsure bhava ..  
māma vrāte te hṛdayāṇi dadhātū; cp.  
under PGS.

lekhāsamdhiṣu pakṣmasu SMB 1, 3, 1.  
keśeṣu yac ca pāpakam SMB. 1, 3, 2.  
śilesu yac ca pāpākam SMB. 1, 3, 4.  
ārokesu ca danteṣu ” 1, 3, 4.  
ūrvor upasthe jaṅghayoh SMB. 1, 3, 5.  
yāni kāni ca ghorāṇi ” 1, 3, 6.  
dhruvam asi d'hruvāham; nowhere;  
cp. under PGS.

dhruvā dyaur dhruvā pṛthivi SMB  
1, 3, 7 ; RV. X, 173, 4 ; AV. 6,  
88, 1.

annapāśna maṇinā SMB. 1, 3, 8.  
yad etad dhrdayāṇi tava SMB. 1, 3, 9.  
annāṇi prāṇasya ṣaḍviṇīśah SMB.  
1, 3, 10.

su kiṇiśukam śalmalim SMB. 1, 3,  
11 ; RV. X, 85, 20 ; AV. 14, 1,  
61 ; ApMB. 1, 6, 4.

mā vidan paripanthinah SMB. 1, 3,  
12 ; RV. X, 85, 32 ; AV. 12, 1, 32,  
14, 2, 11 ; ApMB. 1, 6, 10.

ya ṛte cīd abhiśrīsaḥ SV. 1, 244; RV.  
VIII, 1, 12; AV. 14, 2 47.

iha gāvah pra{jāyadhvam. SMB. 1, 3,  
12; AV. 20, 127, 10; ApMB. 1, 9,  
1.

iha dhṛtir iha svadhr̄tiḥ SMB. 1, 3, 14.

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KauGS.

satyenottabhitā bhūmiḥ AV. 14, 1,  
1 ; RV. X, 85, 1.

pūrvāparam carataḥ AV. 14, 1, 23 ;  
RV. X, 85, 18.

yuvam bhagam AV. 14, 1, 31.  
brahmaṇaspatे „ 14, 1, 31.  
devā agre ny apadyanta patnīḥ AV.  
14, 2, 32.  
ut tiṣṭheo viśvāso AV. 14, 2, 33.  
apsarasaḥ sadhamādanī madanti AV  
14, 2, 34.  
namo gandharvasya AV. 14, 2, 35.  
rāyā vayaṇi sumanasaḥ AV. 14, 2, 36.  
anṛkṣāā ṛjavah̄antu panthāḥ AV.  
14, 1, 34; RV. X, 85, 23.  
yo anidhmo didayat AV. 14, 1, 37;  
RV. X, 30, 4.  
idam ahaṇi ruṣantāṇi grāmam AV.  
14, 1, 38.  
yo bhadro rocanāḥ AV. 14, 1, 38.  
āsyai brāhmaṇāḥ snapaniḥ AV. 14, 1,  
39.  
aryamāṇāṇi yajāmāhe AV. 14, 1, 17.  
pra tvā muñcāmi AV. 14, 1, 19; RV.  
X, 85, 24.  
uśatḥ kanyalā imāḥ AV. 14, 2, 52.  
bṛhaspatināvṛṣṭām AV. 14, 2, 54,  
55, 56, 57, 58.  
yad āṣandyām upadhāne AV. 14, 2,  
65.  
yac ca varco akṣeṣu AV. 14, 1, 35.  
yaḥ hā sinihur nadinām AV. 14, 1, 43.  
yad duskr̄tam yac chamalam AV. 14,  
2, 66.  
yā akrntann avayan yāś ca tatnire  
AV. 14, 1, 45; cp. under PGS.  
tvāṣṭā vāso vy adadīt AV. 14, 1,  
53.  
kṛtr̄māḥ kāñkataḥ AV. 14, 2, 68.  
kṛtayāmam; not even in AV.  
āśāsānā saumianasam AV. 14, 1, 42.  
sam tvā nahyāmi payasū AV. 14, 2,  
70.  
iyāṇi virut AV. 7, 56, 2.  
bhagas tvelo nayatu hastaghya AV.  
4, 1, 20; cp. pūṣā tvelo under  
ĀSGS.  
śam te hiranyam AV. 14, 1, 40.  
aññeḍāñgād vayam asyāḥ AV. 14, 2,  
69.  
syonam dhruvam prajāyai dhārayāmī  
AV. 14, 1, 47.  
tam ā tiṣṭhānumādyā suvarcāḥ AV.  
14, 1, 47.  
iyāṇi nāry upabṛute; cp. under. PGS.

yenāgnir asyā bhūmyāḥ AV. 14, 1,  
48.  
aryamne agniṇi paryehi pūṣan AV.  
14, 1, 39.  
sapta māryādāḥ kavayas tataksuḥ  
AV. 5, 1, 6; RV. X, 5, 6.  
iṣe tvā—susime; nowhere.  
urje tvā—  
rāvaspr̄sāya tvā—  
surbhagāya tvā—  
sāmrājyāya tvā—  
sunipade tvā—VS. 15, 8, but this is  
not meant.  
jivātave tvā; nowhere.  
ā roha talpaṇi sumanasyamānā AV.  
14, 2, 31.  
bhagas tataksa AV. 14, 1, 60.  
māu pādau surbhagau (SP.); nowhere.  
ahām vi syāmi mayi rūpam asya AV.  
14, 1, 57.  
pra tvā muñcāmi varunasya pāṣāṭ  
AV. 14, 1, 58; cp. ĀSGS.  
ud vachadhvam AV. 14, 1, 59.  
abhrāṭgr̄liniṇi varuṇa AV. 14, 1, 62.  
prati tṣiḥa virāṭ asi AV. 14, 2, 15.  
su kiñiṣukāṇi śilmalim; cp. GoGS.  
rukmaprastaranāṇi vahyani AV. 14,  
2, 30.  
emāṇi panthām arukṣāma AV. 14, 2,  
8.  
brīhāmāparam yuṣyatām AV. 14, 1,  
64.  
mā vidan paripanthinah AV.; cp.  
GGS.  
yedam pūrvāṇ AV. 14, 2, 74.  
sūryāvai devebhyāḥ AV. 14, 2, 46;  
RV. X, 85, 17.  
sam rchata-suprajasau; not even in  
AV.  
ya ṣte cid abhiṣisāḥ; cp. GGS.  
sā māndasānā mānasā śivena AV. 14,  
2, 6.  
idam su me naraḥ śṛṇuta AV. 14, 2,  
9.  
sumāṅgalir iyāṇi vadhuḥ; cp. ĀSGS.  
yā osādhayo vā nadyaḥ AV. 14, 2, 7.  
ye pitaro vadhuḍarśāḥ AV. 14, 2, 73.  
pra budhyasva subudhā AV. 14, 2,  
75.  
sam kāśayāmi vahatum AV. 14, 2,  
12.  
ud va ūrmīḥ AV. 14, 2, 16; RV. III,  
33, 13.

ut tīsthetāḥ kim ichantidam ā gāḥ	mahim ū ū mātarām suvratānām 7,
AV. 14, 2, 19.	6, 2.
syonāṇi dhruvāṇi prajāyai AV. 14,	abhi tvā manujātena 7, 37, 1.
1, 47.	sāṇi pitarāv ṛtviye śrījethām 14, 2, 37.
sunāṅgali pratarāṇi gr̄hāṇām AV.	ihemāv indra sāṇi nuda 14, 2, 64.
14, 2, 26.	iyām virun madhujātā 1, 34, 1.
iha priyām prajayā te—cp. ĀśGS.	amo'ham asmi sā tvam cp. ĀśGS.
mā hiṇiṣṭāṇi kumāryam AV. 14, 1,	brahma jajñānāṇi prathamam pura-
63.	stāt 4, 1, 1; SV. 1, 321; VS.
aghoracakṣur apatighny edhi AV. 14,	13, 3.
2, 17; cp. ĀśGS.	syonād yoner adhibudhyamānau 14,
śarma varmaitad ā hara AV. 14, 2,	2, 43.
21.	bṛhaspatiḥ prathamaḥ sūryāyāḥ 14,
carma copa stṛṇīthana AV. 14, 2, 22.	1, 55.
yaṇi balbajāṇi nyasyatha AV. 14, 2,	somenādityā balināḥ 14, 1, 2.
22.	ihed asātha na paro gamāthā 14, 1,
upa strīṇi balbajam AV. 14, 2, 23.	32.
tad ā rohatu suprajāḥ AV. 14, 2, 22.	iha mama rādhyaṭām alra tava ; not
tatpaviṣya suprajāḥ 14, 2, 23.	even in AV.
suṣyaiṣṭhyo'bhat 14, 2, 24.	parā dehi śāmulyam 14, 1, 25; RV.
vi tīṣṭhantāṇi mātūr asyā upasthāt	10, 85, 29.
14, 2, 25.	devair dattāṇi manunā sākam etat
tena bhūtena ; not even in AV.	14, 2, 41.
tubhyam agre pary avahan ; cp.	apāsmāt tena uchatu 14, 2, 48.
PGS.	yāvatiḥ kṛtyā upavāsane 14, 2, 49.
śumbhai dyāvāprthivī 14, 2, 45.	yā me priyatamā tanūḥ 14, 2, 50.
agnir janavit—adāt ; nowhere.	ye antā yāvatiḥ sicāḥ 14, 2, 51.
agnaye janavide svāhā ApMB. 1, 4,	navāṇi vasānah surabhīḥ suvāsāḥ 14,
3.	2, 44.
saviā prasavānām 5, 24, 1.	jīvāṇi rudanti vimayante adhvare 14,
tena bhūtena havīsā 6, 78, 1.	1, 46; RV. 10, 40, 10.
akṣyau nau madhusaṇkāṣe 7, 36, 1.	yadime keśino janāḥ 14, 2, 59.

A scrutiny of the above table shows that out of the total of 21 verses, employed by the Āśvalāyana-Gṛhya in the marriage ceremony only 14 are found in the RV., 3 only in MBr., and the other three—and these are the very soul of the whole rite—do not occur in any of the Saṃhitās. The 14 verses, occurring in the RV., are all, without exception, found in the 10th book, which is universally admitted to be a later addition. Now, the central point in the marriage ceremony in India has ever been the rite of *saptapadi*, but the formula with which this act of taking seven steps is solemnized is uniformly set, in all the Gṛhyas in prose and does not occur in any of the four Saṃhitās; and this, when viewed in the light of the dictum, laid down above that “the earlier the form of a gṛhya ceremonial the simpler and less elaborate is its execution” should suggest that in pre-Gṛhyasūtra times the marriage ceremony, among the Indian Aryans was a simple and homely

affair, solemnized, if at all, by prose formulas, not at all requiring embellishment in the form of Vedic poetry, which was more or less, reserved for the mystic and higher ceremonial of the śrauta type; and it was, indeed, in post-Saṃhitic period that the priests, actuated by the desire of meticulously religionizing all details of life, thought of elaborating and decking out this ceremony with Vedic verses, some gleaned from their respective Saṃhitās, and others either borrowed from other Saṃhitās or composed specially for this purpose.

Similarly, out of the total of 87 verses, employed by Pāraskara in this ceremony only 31 occur in the Vājasaneyi-Saṃhitā, and 32 are not found in RV., VS., SV. and AV.; but some of these occur in TS., TB., or KS. Now, the number 87 is slightly more than quadruple of the number of verses used by Āśvalāyana; and obviously actuated by the motive "that the larger the number of Vedic verses employed in a rite the greater is its solemnity" the author or authors of the Vājasaneyi-Grhya drew from their own Saṃhitā, what they could find of interest therein, and not satisfied with the number of verses they drew from that floating mass of verses, which though not early Vedic—and this is indicated by their metrical peculiarities—proved in course of time to be a veritable store-house for the compilers of the different Grhya-Mantrapāṭhas, such as the Apastamba-Mantrapāṭha and Mantra-Brāhmaṇa.

The author of Gobhila-sūtra employs 55 verses, out of which only one is found in the SV. but 48 occur in the Mantrabrahmaṇa, a collection of verses designed to accompany the various domestic rites.

Out of the total of 131 verses, cited by Kausika for the marriage ceremony, 111 are found in the AV., but here again the case is analogous to the Gobhila, inasmuch as the AV. is primarily designed to work out domestic *tantra* and though coeval with or even anterior to the RV. in its contents it is decidedly exterior to it in its composition.

That domestic rites in their original form had little to do with the Vedic verses is vaguely hinted by Āpastamba, who says:—

"atha karmāṇī ācārād yāni grhyante udagayanapūrvapakṣāhṛpunyā-  
heṣu kāryāṇī yajñopavītīna" || (I. 1. 1-3).

"The grhya rites were so called in contrast with śrauta rites, which are

known from Śruti, gṛhya rites were known from customary usage ; the ultimate authority for these rites is not Vedic texts, but custom."

That these rites, having little to do with the Śruti in the original, came, at a later stage to be associated with that floating mass of verses, referred to above, may be the meaning of Karka who, while commenting on the above sūtra, says :—

"pratyakṣā hi śrutayah śrauteṣu, smārtie ca punah kartṛśāmānyād anumeyāḥ śrutayah ||"

"For śrauta rites, there are perceptible Śrutis ; for smārtas (= gṛhya) rites the Śrutis are known (to have been perceptible in older times only) by inference from the fact that both śrauta and smārtas are practised by the same people (and thus both classes of rites must have equal authority).

To this Jayarāma adds :—

"smārtānām api veda-mūlakatvam uktaṇ bhaṭṭaiḥ ||"

"The Bhaṭṭas have taught that the smārtas also have Veda for their seat of authority."

Saṅkhāyana I. 6-17 :—

jāyām upagrahiṣyamāno' nṛkṣarā iti varakān gachato'numantrayate' bhigamene puṣpaphalayavān ādāyodakumbhaṇ cā 'yam ahaṇ bho' iti triḥ procyodite prāñinukhā gṛhyā(h) pratyāmukhā āvahamānā gotranāmāny anu-kirtayantah kanyā (m ?) varayanty ubhayato rucite pūrṇapātrīm abhimṛ-śanti puṣpākṣataphalayavahiranyamiśrām | anādhṛṣṭam asv anādhṛṣyaṇ devānām ojo' nabhiṣasty abhiṣastipāḥ | anabhiṣaste'nyam añjasā satyam upa gesaṇi suvite mā dhā ity ā nah prajām iti kanyāyā ācārya utthāya mūrdhani karoti prajāṇi tvayi dadhāmi paśūṇiṣ tvayi dadhāmi tejo brahma-varcasāṇi tvayi dadhāmiti ||6||

pratiśrute juhoti caturasraṇi goṁmayena sthaṇḍilam upalipya pūrvayor vidiṣor daksīṇāṇi prācīm pitrya uttarāṇi daive prācīm evaika udaksāṇi-sthāṇi madhye lekhāṇi likhitvā tasyai daksīṇata upariṣṭād ūrdhvām ekām madhya ekāṇi uttarata ekāṇi tā abhyukṣyāgnīṇi prāṇiyābhī manasā śivenāyam astu saṅgamano vasūnāṇi mā no hiṇsiḥ sthaviraṇi mā kumāram, śāṇi no bhava dvipade śāṇi catuṣpada ity agniṇi prāṇiya tūṣṇīṇi vā pradakṣīṇam agneḥ samantāt pāṇīnā sodakena triḥ pramārṣti tat samūha-nam ity ācakṣate sakṛd apasavam pitrye ||7||

atha paristarāṇam | prāgagraiḥ kuśaiḥ paristṛṇāti trivṛt pañcavṛt vā

purastāt prathamam atha paścān mūlāny agraiḥ prachādayati | sarvāś cārvīto  
 daksinataḥ pravṛttaya udaksamāṇsthā bhavanti daksinato brahmāṇām̄ pratiṣ-  
 thāpya bhūr bhuvah svar iti sumanobhir alaiḥ kṛtyottarataḥ pranītāḥ pranīya  
 ko vah pranayatīti savyena kuśān ādāya daksīnenāpanauti | daksīnam̄  
 jānv ācyā savyam̄ pitryenājyāhutiṣu nityam̄ paristaraṇam̄ nityāhutiṣu  
 ceti māṇḍūkeyāḥ kuśataruṇe avīsame avichinnāgre anantargarbhe prādeśena  
 māpayitvā kuśena chinatti pavitre stha iti dve triṇi vā bhavanti prāgagre  
 dhārayan vaiśnavyāv ity abhyukṣya kuśataruṇābhyaṁ pradaksīnam̄ agniṇi  
 triḥ paryukṣya, mahinām̄ payo'sity ājyasthālim̄ ādāyeṣe tvety adhiśrity-  
 orje tvety udag udvāsyodagagre pavitre dhārayann aṅguṣṭhābhyaṁ copakani-  
 sthikābhyaṁ cobhayataḥ pratigrhyordhvāgre prahve kṛtvājye pratyasyati |  
 savitūṣ tvaḥ prasava utpunāmy achidreṇa pavitreṇa vasoh sūryasya raśmibhir  
 ity ājyasaṃskāraḥ sarvatra | nāsaṃskṛtena juhuyāt sruve cāpaḥ savitūr va iti  
 tāḥ pranītāḥ prokṣaṇīś ca ||8||

sruvaḥ pātram arthalakṣaṇagrahaṇam | savyena kuśān ādāya daksī-  
 nena mūle sruvam̄ viṣṇor hasto'siti sruvenājyāhutir juhoty uttarapaścārdhād  
 agner ārabhyāvichinnam̄ daksinato juhoti tvam̄ agne pra matir iti daksinā-  
 paścārdhād agner ārabhyāvichinnam̄ uttarato juhoti yasyeme himavanta ity  
 āgneyam uttaram ājyabhāgaṇ savyam̄ daksīnam̄ madhye'nyāhutayo'gnī  
 janitā sa me'mūm̄ jāyām̄ dadātu svāhā somo janimān sa māmūyā janimanṭāṇi  
 karotu svāhā, pūṣā jñātimānt sa māmuṣyāḥ pitrā mātrā bhrātrībhīr jñātimān-  
 taṇi karotu svāheti | nājyāhutiṣu nityāv ājyabhāgau svīṣṭakrc ca nityāhutiṣu  
 ceti māṇḍūkeyā mahāvyāhṛti sarvaprāyaścittaprājāpatyāntaram etad āvāpa-  
 sthānam̄ ājye haviṣi savye pāṇau ye kuśās tān daksīnenāgre samṛghya mūle  
 savyena teṣām̄ agraiḥ sruve samanakti madhyam̄ ājyasthālyām̄ mūlam̄ cātha  
 cet sthālipākeṣu sruvāgraṇ madhyam̄ sruve mūlam̄ ājyasthālyām̄ tān  
 anuprahṛtyāgnēr vāso'siti tisraḥ samidho'bhyādhāya yathoktaṇ paryuksaṇam̄  
 anāmnātamāntrāsv adiṣṭadevatāsu amuṣyai svāhāmuṣyai svāheti juhuyāt  
 svāhākāreṇa śuddhena vyākhyātāḥ pratiṣṭute homakalpāḥ ||9||

prakṛtir bhūtikarmaṇām̄ sarvāśām̄ cājyāhutinām̄ śākhāpaśūnām̄ caru-  
 pākayajñānām̄ ca | ta ete prayājā ananuyājā anilā anigadā asāmidhenikāś  
 ca sarve pākayajñā bhavanti | tad api ślokāḥ :—

huto'gnihotrahomeṇāhuto balikarmaṇā |  
 prahutaḥ pīṭkarmaṇā prāśito brāhmaṇe hutah ||

anūrdhvajñur vyūḍhajānur juhuyāt sarvadā havīḥ |  
 na hi bāhyahutam devāḥ pratigṛhṇanti karhi cit ||  
 raudram tu rākṣasam pitryam āsuram cābhicārikam |  
 uktvā mantraṁ sprśed apa ālabhyātmānam eva ca ||10||

athaitām rātrīm śvas tṛṭīyām vā kanyām vakṣyantīti tasyām rātryām  
 atīte niśākale sarvauṣadhiphalottamaiḥ surabhimiśraiḥ saśiraskām kanyām  
 āplāvyā raktam ahataṁ vā vāsaḥ paridhāya paścād agneḥ kanyām upaveṣyā-  
 nvārabdhāyām mahāvyāhṛtibhir hutvājyāhutīr juhoty *agnaye* somāya praja-  
 pataye mitrāya varuṇāyendrānyai gandharvāya bhagāya pūṣṇe tvaṣṭre bṛhas-  
 pataye rājñe pratyaniकāyeti | catasroःṣṭau vāvidhvāḥ ūkāpiṇḍibhiḥ surayā-  
 nnena ca tarpayitvā caturā nartanam kuryur etā eva devatāḥ pumso vaiśrava-  
 ṣam iśānam cāto brāhmaṇabhojanam ||11||

snātām kṛtmaṅgalām varam avidhvāḥ subhaṅgā yuvatyaḥ kumāryai  
 veśma prapādayanti | tāsām apratikūlaḥ syād anyatrābhakṣyapātakebhyas  
 tābhir anujñātoraibhy āśid iti *cittir* ā upabarhaṇam  
 ity āñjanakośam ādatte | *sam* añjantu viśve devā iti samañjanīyā | *yatheyam*  
 śacīnī vāvātām suputrām ca yathādītim | avidhvām cāpālām evaṇi tvām iha  
 rakṣatād iyam iti daksīne pāṇau śalalīm trivṛṭām dadāti *rūpamrūpam* ity āda  
 rṣāṇi savyc raktakṛṣṇam āvikām kṣaumām vā tarimaṇīm pratisarām jñātayo'  
 syā badhnanti *nilalohitam* iti | *madhumaṭīr* oṣadhir iti madhūkāni badhnātī |  
 vivāhe gām arhayitvā gr̥heṣu gām te mādhuparkikyau paścād agneḥ  
 kanyām upaveṣyānvārabdhāyām mahāvyāhṛtibhis tisro juhoti samastābhīś  
 caturthīnī prati *yelaitasyām* codanāyām evam anādeśe sarveṣu bhūtikarmasu  
 purastāc copariṣṭāc caitābhir eva juhuyāt ||12||

*samrājñī* svaśure bhaveti pitā bhrātā vāsyāgreṇa mūrdhani juhoti  
 sruveṇa vā tiṣṭhann āśināyāḥ prāṇmukhyāḥ pratyāṇmukho *gr̥bhṇāmi* te  
 saubhagatvāya hastam iti daksīnenā pāṇīnā daksīṇām pāṇīnī gr̥hṇātī sāṅguṣ-  
 ṭham uttānenottānam tiṣṭhann āśināyāḥ prāṇmukhyāḥ pratyāṇmukhaḥ pañca  
 cottarā jāpitvā, *amo'ham* asmi sā tvam sā tvam asy amo'haṇi dyaur aham  
 pṛthivī tvam ṛk tvam asi sāmāṇaḥ sā mām anuvratā bhava tāv eha vivahā-  
 vahai pra{jā}ṇi pra{jā}ṇayāvahai putrān vindāvahai bahūṇis te santu jaradaṣṭaya  
 ity udakumbham navam *bhūr* bhuvaḥ svar iti pūrayitvā puṇīnāmno vṛkṣasya  
 sakṣirānt sapalāśānt sakuśān opya hiraṇyam iti caike tam brahmācāriṇe  
 vāgyatāya prādāya prāgudīcyām diśi tā sthe�āḥ pradakṣīṇā bhavanty aśmā-  
 nam cottarata upasthāpyeḥi sūnarīty utthāpya *ehy* aśmānam ā tiṣṭhā-  
 īneva tvam sthīṇa bhavaḥ abhi tiṣṭha pṛtanyataḥ sahasva pṛtanāyata iti

dakṣiṇēna prapadenāśmānam ākramya pradakṣiṇam agnīn paryāṇīya tenaiva mantrēṇa dvitiye vasanāṇ pradāya lājān chamipalāśamiśrān pitā bhrātā vāsyā añjalāv āvapaty upastaraṇābhīghāraṇām pratyabhighāraṇām cājyena tān juhoti ||13||

*iyanī nāry upabṛute lājān āvapantikā śivā jñātibhyo bhūyāsaṇ ciram jivatu me patiḥ svāheti tiṣṭhanti juhoti | patir mantraṇ japaty aśmakramaṇādya evaṇ dvitiyam evaṇi ṛṣīyan tūṣṇīm kāmena caturthaṇ prāg ūdicyāṇ diśi sapta padāni prakramayaṇīsa ekaṇadī ūrje dvipadī rāyaspoṣāya ṛipady āyobhavyāya catuṣpadī paśubhyaḥ pañcapadya ṛubhyaḥ saṭpadī ṣakhaḥ saptapadī bhaveti | tāny adbhīḥ śamayaty āpo hi ṣṭhiyābhīs tisṛbhīḥ stheyābhīr mārjayitvā mūrdhany abhiṣicya gāṇ dadānīty āha brāhmaṇebhyaḥ kiṇi cid dadyāt sarvatra sthālipākādiṣu karmasū ṣuryāṇi viḍuse vādhūyanī (cp. RV. X. 85. 34) brāhmaṇasya varo grāmo rājanyasyāśvo vaiśasyādhirathāṇi śataṇi duhitṛmate yājñiikebhyo’śvaṇi dadāti ||14||*

*pra tvā muñcāmiti tṛcaṇi gr̄hān pratitiṣṭhamānāyāṁ jīvāṇi rudantīti prarudantyāṁ atha rathākṣasthāyāñjanāṇi patnī kurate’ksann amīmadantetyetayā sarpiṣā śuci te cakre due te cakre iti caitābhyaṁ cakrayoḥ pūrvavā pūrvam uttarayottaram usrau ca khe rathasyetyetayā phalavato vṛkṣasya śamyā garteṣv ekaikāṇi vayāṁ nikhāya nityā vābhimantryāthosrau yuñjanti | yuktas te astu dakṣina iti dvābhyaṁ śukrāv anaḍvāhāv ityetenārdharcena yuktāv abhimantryātha yadi rathāṅgam viśiryeta chidyeta vāhitāgner gr̄hān kanyāṇi prapādyābhi vyayasva khadirasyetyetayā paridadyāt tyāṁ cid aśvam iti granthiṇi svasti no mimītām iti pañcarcaṇi japati sukimsukam iti ratham ārohantyāṁ mā vidan paripanthina iti catuṣpathe ye vadhva iti śmaśāne vanaspate śatavalā iti vanaspatāv ardharcaṇi japati sutrāmāṇam iti nāvam ārohantyāṁ aśmanvatātī nadīṇi tarantyāṁ api vā yuktenaivod va ūrmir ity agādhe prekṣaṇāṇi ceha priyam iti sapta gr̄hān prāptāyāḥ kṛtāḥ pariḥāyya ||15||*

ānaḍuham ity uktāṇi tasminn upaveṣyānvārabdhāyāṇi patiś catasro juhoty agnīnā devena pṛthivilokena lokānām ḥvedena vedānāṇi tena tvā śamayāmy asau svāhā, vāyunaṇ devenāntarikṣalokena lokānām yajurvedena vedānāṇi tena tvā śamayāmy asau svāhā, sūryena devena dyaurlokena lokānāṇi sāmavedena vedānāṇi tena tvā śamayāmy asau svāhā, candrena devena diśāṇi lokena lokānām brahmavedena vedānām tena tvā śamayāmy asau svāhā bhūr yā te patighny alakṣmī devaraghṇī jāraghnī tā(m) karom

asau svāheti vā prathamayā mahāvyāhṛtyā prathamopahitādvitiyayā dvitiyā tṛtiyayā tṛtiyā samastābhiś caturthī, *aghoracaksur* ity ājyalepcena cakṣuṣi vimṛjita, *kayā* naś citra iti tisṛbhiḥ keśantān abhimṛṣyota *tyā* daivyā bhiṣajeti catasro'nuḍrutyānte svāhākāreṇa mūrdhani saṃsrāvam atra haikc kumāram uṭsaṅgam āṇayanty ubhayataḥ sujātam ā te yonim ity etayāpi vā tūṣṇīṇ tasyāñjalau phalāni datvā puṇyāham vācayati paṃsavatīha bhavatīhaiva stam iti sūktaśeṣeṇa gr̄hān prapādayanti ||16||

*dadhikrāvno* akāriṣam iti dadhi saṃpibeyātām vāgyatāv āśitām ādhruvadarśanād astamite dhruvaṇi darśayati *dhruvaidhi* poṣyā mayīti, *dhruvam* paṣyāmi pra{jā}ṇi vindeyeti brūyāt trirāṭraṇ brahmacaryāṇ careyātām adhaḥ śayīyātām dadhyodanaṇi saṇibhuñjiyātāṇi *pibatām ca* trpñutāṇi ceti tṛcena sāyaṇprāṭar vaivāham agniṇi paricareyātām *agnaye* svāhāgnaye sviṣṭakṛte svāheu *pumāṇsau* mitrāvaraṇau pumāṇsāv aśvināv ubhau | pumāṇ indraś cāgnīś ca pumāṇsaṇi vartatām mayi svāheti pūrvā garbhakāmā daśārāṭram avipravasah ||17||

anṛksarā ṣājavāḥ santu panthāḥ RV X. 85, 23; AV. 14, 1, 34; ApMB. 1, 1, 2.

anādhr̄stam asy anādhr̄syam VS. 5, 5; TS. 1, 2, 10, 2; MS. 1, 2, 7: 16, 13; KS. 2, 4 all with variants.

ā nah pra{jā}ṇ RV. X. 85, 43; found in MS., KS., SMB., ApMB.

pra{jā}ṇi tvayi dadhāmi—nowhere else. ayan astu saṇigamano vasūnām „

(Oldenberg begins the mantra with *agnim* *pranīya*, which is wrong, cp. Concordance with *agnim* *pranayāmī manasā* iti).

śāṇi no bhava dvipade śāṇi catuspade RV. VII, 54, 1; also in AV., MS., SMB., ApMB.

bhūr bhuvāḥ svāḥ—common. ko vaḥ pra ḷayati *laukika?*

pavitre stho vaisnavyau VS. I. 12. mahināṇi payo'si VS. 1, 20; also in

TS., KS., SB. iše tvoře tvā VS. 1, 1; also in MS., KS., TS.

savitus tvā prasave VS. 1, 31. with —tus tvā.

viṣṇor hasto'si: nowhere else. tvam agne pramatih RV. I. 31. 10.

yasyeme himavantah RV. X. 121, 4; VS. 25, 12; TS. 4, 1, 8, 4.

agnir janitā: nowhere else.

somo janimān „

pūṣā jñātimān „

bhūḥ svāḥ: common.

bhuvāḥ svāḥ „

svah svāḥ „

ayaś cāgne'sy anabhiśasti pāś ca MS., KS., ApMB., and other texts.

prajāpataye svāḥ: common.

agner vāso'si: nowhere else.

agnaye svāḥ: common.

somāya svāḥ: common.

prajāpataye svāḥ „

mitrāya svāḥ „

varunāya svāḥ „

indrāya svāḥ „

indrānyai svāḥ: nowhere else.

gandharvāya svāḥ „ ApMB. 1, 4, 2 with variants.

bhagāya svāḥ VS. 10, 5.

pūṣṇe svāḥ VS. 10, 5.

tvaṣṭre svāḥ VS. 22, 20.

br̄haspataye svāḥ VS. 10, 5.

rājñe svāḥ TB. 3, 10, 7, 1.

pratyaniṣkāya svāḥ: nowhere else.

raibhy āśit RV. X. 85, 6; AV. 14, 1, 7.

cittir ā upabarhaṇam RV. X. 85, 7;  
 AV. 14, 1, 6.  
 sam añjantu viśvedevāḥ RV. X. 85,  
 47; SMB. 1, 2, 15; ApMB. 1,  
 11, 3.  
 yaṭheyāṇi śacīm: nowhere else.  
 rūpaññrūpani pratirūpo babhūva RV.  
 VI. 47, 18; SB. 14, 5, 5, 9.  
 nilalohitaṇi bhavati RV. X. 85, 28;  
 AV. 14, 1, 26.  
 madhumatir oṣadhir dyāva āpah RV.  
 IX. 57, 3; MS. 4, 11, 1: 160, 5.  
 samrājñi śvaśure bhava RV. X. 85,  
 46; SMB. 1, 2, 20; ApMB. 1, 6,  
 6.  
 grbhñāmi te saubhagatvāya hastam  
 RV. X. 85, 36; SMB. 1, 2, 16;  
 ApMB. 1, 3, 3.  
 tāṇi pūṣāṇi chivatamām erayasva  
 RV. X. 85, 37.  
 tubhyam agre pary avahan RV. X.  
 85, 38.  
 punah patnīm agnir adāt RV. X.  
 85, 39.  
 somah prathamo vivide RV. X. 85, 40.  
 somo dadad gandharvāya RV. X. 85.  
 41.  
 amo'ham asmi sā tvam AV. 14, 2, 71;  
 KS. 35, 18.  
 ehi sūnari APMB. 1, 3, 14 with  
 sūnṛte.  
 ehy aśmānam ā tiṣṭha AV. 2, 13, 4  
 KauśG. 54, 8; MGS. 1, 22, 12.  
 iyaṇi nāry upabṛute AV. 14, 2, 63  
 SMB. 1, 2, 2; ApMB. 1, 5, 2.  
 iṣa ekapadi; common in Grhyasūtras.  
 āpo hi ṣṭhā mayobhuvah RV. X. 9, 1.  
 yo vah śivatamo rasah RV. X. 9, 2.  
 tasmā aram gamāma vah RV. X. 9.  
 3.  
 gāṇi dadāmi—laukika?  
 pra tvā muñcāmi RV. X. 85, 24; AV.  
 14, 1, 19; ApMB. 1, 5, 16.  
 preto muñcāmi nāmutah RV. X. 85,  
 25.  
 pūṣā tveto nayatu hastagrhya RV. X.  
 85, 26.  
 jīvam rudanti vi mayante adhvare  
 RV. X. 40, 10; AV. 14, 1, 46.  
 akṣann amīnadanta hi RV. I. 82, 2;  
 AV. 18, 4, 61.

dve te cakre sūrye RV. X. 85, 16;  
 AV. 14, 1, 16.  
 khe rathasya khe'nasah RV. VIII.  
 91, 7; AV. 14, 1, 16.  
 yuktas te astu daksīṇah RV. 1, 82, 5.  
 yunajimi te brahmaṇā keśinā hari  
 RV. I. 82, 6.  
 śukrāv anaḍvāhāv āstām RV. X. 85,  
 10.  
 abhi vyayasva khadirasya sāram RV.  
 III. 53, 19.  
 tyam cid aśvāṇi na vājinam RV. X.  
 143, 2.  
 svasti no nimittām aśvinā bhagaḥ  
 RV. V. 51, 11.  
 svastaye vāyum upa bravāmahai  
 RV. V. 51, 12.  
 viśve devā no adyā svastaye RV. V.  
 51, 13.  
 svasti mitrāvaraṇā RV. V. 51, 14.  
 svasti panthām anu carema RV. V.  
 51, 15.  
 sukiṁśukaṇi śalmalim viśvarūpam  
 RV. X. 85, 20; AV. 14, 1, 61;  
 SMB. 1, 3, 11; ApMB. 1, 6, 4.  
 mā vidan paripanthinah RV. X. 85,  
 32; SMB. 1, 3, 12; ApMB. 1, 6,  
 10.  
 ye vadhiṣṭa candraṇi vahatum RV.  
 X. 85, 31; AV. 14, 2, 10; ApMB.  
 1, 6, 9.  
 vanaspate śatavalśo vi roha RV. III.  
 8, 11; TS. 1, 3, 5, 1; MS. 1, 2,  
 14; 23, 9; KS. 3, 2.  
 sutrāmāṇai pṛthivīm RV. X. 63, 10;  
 AV. 7, 6, 3; VS. 21, 6; TS. 1, 5,  
 11, 5; MS. 4, 10, 1: 144, 8; KS.  
 2, 3.  
 aśmanvatī riyate RV. X. 53, 8; AV.  
 12, 2, 26; VS. 35, 10.  
 ud va ūrmīḥ śamyā hantu RV. III,  
 33, 13; AV. 14, 2, 16.  
 iha priyam prajayā te sam ḥdhyatām  
 RV. X. 85, 27; AV. 14, 1, 21;  
 ApMB. 1, 9, 4.  
 nilalohitam bhavati RV. X. 85, 28.  
 parā dehi śāmulyam „ X. 85, 29.  
 aśrīrā tanūr bhavati „ X. 85, 30.  
 mā vidan paripanthinah 10, 85, 32.  
 sumāṅgalir iyaṇi vadhiṣṭa X. 85, 33.  
 agnīnā devena pṛthivīlokena-  
 nowhere else.

vāyūnā devenāntarikṣalokena-  
nowhere else.  
sūryeṇā devena dyaurlokena-  
nowhere else.  
candreṇā devena dīśāṇi lokena-  
nowhere else.  
yā te patighny alakṣmī.. nowhere  
else.  
aghoracaksur apatighny edhi RV. X.  
85, 44; AV. 14, 2, 17; SMB. I, 2,  
17; ApMB. I, 1, 4.  
kayā naś citra ā bhuvat RV. IV. 31,  
I. (common.)  
kas tvā satyo madānām RV. IV.  
31, 2.  
abhi ūṇaḥ sakhiṇām RV. IV. 31, 3.  
uta tyā daivya bhiṣajā RV. VIII.  
18, 8.  
śam agnir agnibhīḥ karat RV. VIII.  
18, 9.  
apāmīvām apa stidham RV. VIII.  
18, 10.  
yuyotā śarum asmat RV. VIII. 18,  
II.  
te yoninī garbha etu AV. 3, 23, 2.  
īhaiva stāṇi ma vi yauṣṭam RV. X.  
85, 42.

ā naḥ prajāṇi janayatu prajāpatih  
RV. X. 85, 43.  
aghoracaksur apatighny edhi RV. X.  
85, 44.  
imāṇi tvam indra mīḍhivali RV. X.  
85, 45.  
samrājñi svaśure bhava RV. X. 85,  
46.  
sam añjantu viśve devāḥ RV. X. 85,  
47.  
dadhikrāvno akāriṣam RV. IV. 39,  
6; common.  
dhruvaidhi poṣya mayi RVKh. X.  
85, 6; ApMB. I, 8, 9.  
dhruvaiṇi paśyāmi prajāṇi vindeya  
laukika  
pibataṇi ca tṛpṇataṇi ca RV. VIII.  
35, 10.  
jayataṇi ca pra stutataṇi ca RV. VIII.  
35, II.  
hataṇi ca satruṇi yatacaṇi ca mitri-  
naḥ RV. VIII. 35, 12.  
agnaye svāhā—common.  
agnaye svīṣṭakṛte svahā TB. 3, 12,  
2, 2-4.  
pūṇāṇisau mitrāvaraṇau SMB. I, 4,  
8.

The Gṛhya-sūtra of Sāṅkhāyana employs about 123 mantras in the marriage ceremony against Āśvalāyana, who uses only 21 mantras; and this fact alone should place it later than that, although Oldenberg<sup>1</sup> would have it earlier than Āśvalāyana mainly on the basis of Saṅknayana's mention in Āśvalāyana. But we know that the available Gṛhya-sūtras<sup>2</sup> are far from their original and the extant Sāṅkhāyana, analysed from the point of view of the sūtra technique seems (when compared with other Gṛhya sūtras) to be loose and deficient, verging, more or less, on the later Gṛhya-saṃgrahas.

And although the process of gradual elaboration operating on the Gṛhya-sūtras of Āśvalāyana, Gobhila, Pāraskara and Kauśika permits us to draw, in broad outlines, the provisional chronology of these sūtras in the order given above, this principle fails to work, when we come to review the various Gṛhya-sūtras belonging to the various schools of a Saṅhitā for this reason that if the process of elaboration and amplification has contributed to the growth of Vedic literature—as it has in the case of the later—the pro-

<sup>1</sup> Cp. his Intr. to Sāṅkh., SBE. XXIX, 3 ff.

<sup>2</sup> Oldenberg, SBE. XXIX p. 7, n. 4; p. 20. note 1.

cess of elimination or abbreviation<sup>1</sup> has also had its share in its development. This becomes patent by a scrutiny of the Khādira-ghṛhya belonging to the SV:—

## KhGS.

brahmačari vedaṁ adhitya upa-  
nyahṛtya gurave nūjñato dāraṇ kur-  
vita | aplavanam ca | taylor aplava-  
nam purvam | mantrābhivādat tu  
panigrahanasya pūrvam vyākhyā-  
tam | brahmaṇaḥ sahodakumbhalī  
pravṛto vagyato gṛhṇāgnīnī gatvadari-  
mukhas tiṣṭet | snātam ahatenāchā-  
dya “ya akṛtann” ity aniyamānā-  
yānī panigrahanā japeṭ “somo dadad”  
iti | panigrahanasya dakṣinata upavesa-  
yat | anvarabdnayāmī sniṣṇopaghā-  
tāmī mahāvyāhṛtibhūr ājyaṇī juhuyāt |  
samastābhis caturthum | e v a i  
caulopanayanagodaneṣu | “agnir etu  
prathama” iti ṣaḍbhīṣ ca pāṇigrahanē  
nājyabhāgau na svīṣṭakrdajyāhutisv  
anadeśe | sarvatroparīṣṭānī mahāvyā-  
hṛtibhīṣ | prajāpataya ca prāya-  
cittānī juhuyat | nutvopottishthataḥ |  
anuprīṣṭham gatvā dakṣinato'vsthaya  
vadhvāṇjaliṇī gṛhṇuyat | pūrvā matā  
śamipāśasamīṣraṇī lajanī chūrpe kṛtaḥ |  
pascad agner dṛṣṭaputraṁ akramayed  
vadhūṇī dakṣinēna prapadena “imam  
uśmānam” iti | sakṛdghītām anjaliṇī  
lajanāṇī vadhvāṇjaliṇī avaped bhratā  
suṛhā vā kāscit | taṇī sāgnau juhuyad  
avichidyāṇjaliṁ “iyamī nārī” iti |  
“aryamāṇam pūṣṇam” ity uttarā-  
yoh | hute teuāva gatvā pradakṣīṇam  
agnīnī parihayet “kanyāla pitṛbhyā”  
iti | avāsthānāprabṛhti evam triḥ |  
śurpeṇa śiṣṭānī agnāv optya prag  
udicim utkramayet “ekam iṣe” iti |  
ikṣakāvekṣaṇārathārohaṇadurgānu m -

## JaimGS.

snātva mātāpitaraṇī paricaret | tada-  
dhīnah syāt | tabhyam anujñato jayaṇī  
vindetanagnīkāṇī samānajatiyām asa-  
gotraṇī mātūrī asaṇḍīṇī jyayasaṇī  
kāniyāsim | dūtāmī anumantrayate  
“anṛksara ḍjāvalī sāntu pantha ebinī  
sakhayo yanti no vareṇyāmī samī  
aryamā saṇī bhago no'nūniyat saṇī  
jaspatyaṇī suyamām astu deva” iti |  
panigrahanē gñīm alītyāmāṇam anu-  
mantrayate “agnir atri prathamo  
devatanamī so'syai prajāmī mūnicatu  
mṛtyupasat | tad ayaṇī rājā varuṇo  
mī manyatāṇī yathayāṇī stri putram  
aghāṇī na rodad” iti | prajāvalītan  
upatiṣṭhate “māmī agnis trayataḥ  
garnapatyaḥ prajāmī asyai nāyātī dī-  
gīham ayuḥ | asunyopasthā jīvatām  
astu mata pautram anandam abhi  
prabudhyātām “iyam” iti | pūrastād  
agner brahmaṇaḥ vagyataḥ pīṭayām  
mukha udakumbhalī dharayāṇī  
tiṣṭhet | dakṣinato gneḥ śamipāśa-  
sāmīṣraṇī lajanī chūrpe mātā dharayen  
mātūr abhīve tamāṇī | pratyag  
agner erakāṇī tejanī vanyad vai-  
vāṇījātiyāmī saṇīvesīya mādhyād  
yathā prasāryāmāṇam paścardham  
barhiṣalī prāpnoti | athasyai vāsāsi  
prokṣyanumantrya dadati “ya akṛt-  
tānī avayan yā atanvata yā ca devir  
antām abhiito'dadanta | tas tvā devir  
jarasā saṇīvyayantv āyuṣmatidāmī  
paridhatsva vāsa” iti | tāṇī brūyād  
“imām erakāṇī dakṣinēna pādenābhi-  
jahi’ti | “pra me patiyanāḥ panthāḥ

<sup>1</sup> I have shown it in the case of Naigama Kāṇḍa, R̄ktantra-Commentary, Atharva-Prātiśākhya, Bṛhaddevatā, Pāṇini, Barthapatiya-sūtra and Sāyaṇa in the Introduction to my Atharva-Prātiśākhya, P. 61. Bühler has discussed it in case of Manu citing Medhātithi :

“Nāradaś ca smarati | śatasāhasro granthāḥ prajāpatinā kṛtaḥ sa man-  
vādīlīḥ krameṇa saṇīkṣipta iti” | Laws of Manu P. XV., XCV. See also Jolly,  
Miner Law-books, SBE, XXXIII, p. I ff.

antranāny abhirūpābhīḥ | aparēnā-  
gnim andako gatvā pānigrāham mür-  
dhany avasiñct | vadhuṁ ca | “sam  
añjantv” itv avasiktaḥ | daksinam pā-  
nim sāngustham grhnāyād “grbhñāmi  
te” iti ṣadbhīḥ | prāgudicim udvahet |  
brāhmaṇakule’gnim upasamādhāya  
paścād agner lohitam carmāṇaduham  
uttaraloma prāggrivam āstiryā vāgya-  
tām upaveśayet | prokte naksatre’  
nvārabdhāyām struvenopaghātām  
juhuyāt ṣadbhir lekhāprabhrībhīḥ  
sampātān avanayan mūrdhani vadhu-  
vīḥ | pradaksinam agnim parikra-  
mya dhruvaṇi darśavati “dhruvā  
dvaur” iti | abhivādva gurūn gotrena  
visṛjed vācam | gaur daksinā | atrā-  
ghvam | āgatesv itv eke | trirātraṇi  
kṣāralavane dugelham iti varjayānau  
saha śayyātān brahmaṇacāriṇau | havi-  
syam annam pariṇaya “annapāśena”  
iti “usau” iti vadhvā nāma brūyāt |  
bhuktvocebiṣṭaiḥ vadhvai dadyāt |

kalpatām” iti | ajapatvām svayam  
japet “prāsvā” iti | daksinata erak-  
āvām bhārvām upaveśvottarataḥ  
patiḥ | ubhāv anvārabhevatām | sva-  
yam neccair juhuvāj jāvāvām anvāra-  
bdhāvām | mahāvvāhṛtibhir hutvā  
“vā tiraści” iti saptabhir juhoti | sam-  
pātām prathamavā mūrdhny āsiñct |  
“vā tiraści nipadvase’ham vidharanī”  
iti | tām tvā gṛhtasva dhāravā sam-  
rādhā rādhavāmāsi samrādhāvai  
svāhā || mā te grhe niśi ghoṣa utthād  
anyatra tvad rudatvah samviśantu |  
mā tvam vikeśv ura āvadhiṣṭhā jīva-  
patnī patiloke virāṭa prajām paśvanti  
sumanasvamānā svāhā || any adva no’  
numatir vaiñām devesu manvatām |  
agniś ca havayavāhīnas tat karotu  
sam rdhvātām svāhā || dvans te  
prsthān rakṣatu vāvur ūrū aśvīnām  
ca stanam dhavatos te nūtrān savitā-  
bhīrakṣatu | ā vāsasah paridhānād  
brhaspatiś viśve devā abhi rakṣantu  
paścāt svāhā || aprajāstām nautra-  
nīrtvum pāpmānam uta vāgham |  
śīrsnah srajam ivonmucva dvīsad-  
bhīyah pratimūścāmī pāśām svāhā ||  
vāni kāni ca pārāni sarvāṅgesu tavā-  
bhavan | pūrnāhūtibhir ā j v a s v a  
s a r v ā n i tān v aśvāmanī svāhā ||  
“prajāpata” itv ekā ||

athāsvā daksinam pāniṇā daksini-  
nam pāniṇi grhnāti | prahastam  
puṇsa aṅguli strivah | sāṅgustham  
mithunakāmo “grhnāmi te saubhaga-  
tvāya hastaṇi mayā patvā iaraḍastir  
vathāsat | bhago’rvamā savitā nūram-  
dhīr mahvain tvādūr gārhapatvāva  
devāḥ || somo’dadād gandharvāya  
gandharvo’dadād aṇnaye | rāvīm ca  
nūtrānś cādād agnir mahvam atho  
imām || somah prathamo vivide  
gandharvo vivida nūtarah | tṛtīvo’gnis  
te patiś tūrivo’ham manusyaīā” iti |  
upanayanāvṛtāmānam adhīstha-  
pavet strivat | nūtarapurastād agner  
bhārvayā sāṃpreksvamāṇo japati  
“aghoracaksur apatighnī ma edhi  
śivā patibhyah sumanāḥ suvarcāḥ |  
jīvasūr devakāmā syonā ūṇā no bhava

## JaimGS.

dvipade śam catuspade || ā nah prajām janavatū prajāpatir āiarasāva  
 sam anaktv aryamā | adurmañgalih  
 patilokam ā viśa śam na edhi dvipade  
 śam catuspade || tām nūsañ chivāta-  
 mām erayasva vasvāṇ bijam manusvā  
 vanantī | vā na ūrū uśatī visrayātai  
 vasvām uśantah praharāma ēpham ||  
 amo'ham asmi sā tvam sāmāham  
 asmū rk tvam mano'ham asmi vāk  
 tvam dyaur aham orthivī tvam tāv  
 ehi saha bhavāya saha reto dadhāva-  
 hai punse putrīya vettavai mām anu-  
 vrata bhava sahaśavvā mavā bhavā-  
 sāv" iti | athāsvā nāma erhitvānūm  
 nūrkramevātām "ir tvam asv ūrk te  
 mātā nāmā sā mām ehi saha prajāvā  
 saho rāvāsposeṇa" iti | tasvām prat-  
 vāvraūttvām bhrātīyo vā suhṛd  
 abhībhāritān lājān chūrrād añjilino-  
 paghātam añjalāv āvareṇ | unastū-  
 nābhībhāritān krtvā tān itarāgnau  
 iñhuvāt "kanvalā, ivam nārī, aryam-  
 nam" iti | "kanyalā nūrbhvah pati-  
 lokam yatiyam avā dīksām avaksata  
 svāhā! ivam nāry upabhrūt'gnau  
 lājān āvadantī | dirghāhvā astu me  
 palir edhantām iññātavo mama svāhā ||  
 arvamājām nū devāṇi kanvāgnim ava-  
 ksata | sa imām devo aryamā preto  
 muñcātū māmūtah svāhā" iti | homī-  
 ntesni japatī catur "viśvā nūla tvavā  
 vavām dhārā udānyā iva | ati eāhe-  
 mahi dvīsaḥ" iti | tūsnīm dhārikā  
 kāmāvāvapee caturtham | daksinam  
 sūrnāntām kāma itv āvksata |  
 nūtarānurastād aeneh sūnta nadāny  
 abhvūtkramaved "ekam ise" iti prati-  
 mantram "ekam ise visnus tvānvetu |  
 dve ūrie visnus tvānvetu | trīni  
 rāvāsposeṇa visnus tvānvetu | catvāri  
 mavobhavāvā visnus tvānvetu | nañca  
 praībhvo visnus tvānvetu | sad rtū-  
 bhvo visnus tvānvetu | sakhā saptā-  
 padī bhava" iti | saptame prācīm  
 avasthāpodañkumbhena mārjayerann  
 "apo hi sūhīvābhis" tisrībhīh | preksā-  
 kān anumantrayate "sumañgalir iyan  
 vadhūr imāṇi sameta paśyata | sau-  
 bhāgym asyai datvā yāthāstam

## JaimGS.

viparetana" iti | preksaved dhruvam arundhatim sapta ṛśin "paśvāni" iti pratijānānām | "dhruvo'si" iti dhruvam upatishṭhate | "dhruvo'si dhruvāham patikule bhūvāsam amusva" iti patināma grhṇīyād, "asau" ity ātmāno, arundhatim "arundhaty aruddhāham patvā bhūvāsam amunā" iti p at i n ā m a grhṇīyād "asau" ity ātmāmanah ||

"pūsā tveta" iti prasthitām anumāntravate | "pūsā tveto nayatu has-  
taerhyāśvinan tvā pra vahatām  
rāthena | grhān gacha grhapatnī<sup>1</sup>  
vathāso vaśini tvam vidatham ā  
vadāsi" iti | svami kulam prāptām ka-  
lāṇasīlāḥ kālvāṇaprajāḥ samavajīr-  
nāḥ pratyavaropavanti "iha priyaṇ  
priyavā te sam rdhvataṇ asmin grhe  
gārhpatvāya jāgrhiḥ enā patvā tan-  
vam sam srasvāthājivri vidatham ā  
vadāsi" iti | pratyavaropvānañhe  
carmany uttaralomany upaveśayed  
"iha gāvō niśidantv ihāśvā iha pūru-  
sāḥ | iho sahasradakṣṇo'bhi pūsā ni  
śidatv" iti | kumāram npastha ādhāya  
śakvlotān āvapet phalāni vothāpya  
kumāram anvārabdhāyāṇi juhuyād  
"iha dhrtir iha rantir iha ramasva |  
mavi dhrtir mavi svadhrtir mavi  
ramo mavi ramasva" iti | trirātram  
aksarālavānāśināu brahmacārināv  
adhaḥsaunvesināv asaṃvartamānau  
saha śāvatām ||

Now, the KhGS. employs about 40 verses in the marriage ceremony; they all occur in the Gobhila-Gṛhya in that very order; and this creates suspicion that either GGS. is an amplification of the KhGS. or the latter is an abbreviation of the former. I prefer the second alternative<sup>1</sup> for the following reasons:—

The act of divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, which is given by ĀśGS. and GGS. has been discarded by KhGS. The testing of the girl is all-important for marriage and it must have become so very common that a reference to it seemed unnecessary to the author of the KhGS.

<sup>1</sup> So Oldenberg, SBE, XXX, XXXVII.

2. KhGS. I. 4—"mantrābhivādāt tu pāṇigrahanasya" enjoins the act according to the mantra; the mantra 'kāma veda te' etc. is not stated, for which cp. GGS. II. 1. 9.

3. In the beginning of the ceremony GGS. prescribes, in detail, the supply of the requisites: KhGS. omits this in that form.

4. KhGS. deletes "pra me patiyānah", "prāsyāḥ" and the act, which they accompany; they occur in both GGS. and JGS.

5. KhGS. I. 3. 27—"ikṣakāvekṣaṇarathārohaṇadurgānumantraṇāny abhirūpābhiḥ" refers to a speech to the lookers—on, riding the chariot, and murmuring verses to ward off dangers on the way; the verses, which have been deleted here, are given by GGS. and others.

6. In the act of dhruvadāśana KhGS. has omitted the verse 'dhruvam asī', and '(a?)ruddhāham asmīty evam eva' retaining only 'dhruvā dyauḥ' etc.

7. A comparison of the parallel sūtras of GGS. and KhGS. puts it beyond doubt that the latter is an improvement on the former from the point of view of brevity. KhGS. has deleted word after word from GGS.; here and there he has combined two or three GGS.-sūtras into one.

This is typified in:—

#### GGS. II. 1. 16-18:—

atha vasyāḥ pāṇīm grāhiṣyan bhavati  
saśiraskā sāphutā bhavati | ahatenā vasaṇena  
patīḥ paridāhvād 'yā akṛntann' itv etavā te |  
'pari dhatta dhṛitta vāsasā' iṭi ca prāvṛtāṇī vajño-  
pavīlinīm abhyudānayan japet 'somo'dadad  
gandharvāya' iti.

#### GGS. II. 1. 19-22.

paścād agneḥ samvestitām kātam evamjā-  
tiyām vāyāt padā prīvartavāntīm vācayet 'pra-  
me patiyānah panthāḥ kālpatām' iti | svavam  
japet ajapantyām 'prāsva' iti | barhisō'nī kātā-  
ntām prānvret | pūrve kāṭante daksīṇataḥ pāṇī-  
grāhasyopaviśati!

#### GGS. II. 2. 5:—

sakṛt samṛghītām lājānām añjaliṇī bhrātā  
vadhvañjalāv āvapati ||

#### GGS. II. 2.6:—

tām sopastīrṇābhīghāritām agnau juhoty

#### KhGS. I. 3. 6:—

snātām ahatenāchādva  
'yā akṛntann' itv ānīva-  
mānāvām pāṇigrāhō jāpet  
'somo' dadad gandharvā-  
ya' iti.

#### KhGS. I. 3. 7:—

pāṇigrāhasya daksīṇata  
upaveśayet.

The rest is presum-  
ably understood.

#### KhGS. I. 3. 20:—

sakṛdgrītām añjaliṇī—  
Note the deletion of *sam*.

#### I. 3. 22.

tām sāgnau juhuyād

avichindaty añjalim 'iyam nāry upabruṭe iti ||

II. 2. 8:—

hute patir yathetām parivrajya daksinām  
agnīm pāṇīyātī mantravān vā brahmaṇah  
'kanyālā pīṭbhya' iti |

II. 2. 9:—

parīṇīta tathaivāvatiṣṭhate tathākrāmati  
tathā japatī tathā juhotī evāpi triḥ |

II. 2. 10:—

sūrpeṇa śesam agnāv opya prāgudicim  
abhyutkramayantī 'ekām iṣe' iti |

II. 2. 13—3. 13.

iksakān prati mantrayet 'sumāṅgalir iyanū  
vadīnū' iti |

Separate sūtras for separate acts accompanied by verses.

II. 2. 15:—

avasiktāyāḥ savyena pāñināñjalim upod-  
grhya daksinēna pāñinā daksinām pāñinī sāṅgu-  
ṣṭham uttānam gr̥hitvaitāḥ ṣat pāñugrahanīyā  
japatī 'gr̥bhūmī ta' iti |

II. 3. 1-6:—

udvahanti prāg udicīyām diśi yad brāhma-  
ṇāṇi kulaṁ abhirūpam | apareñgnīm ānaḍuhaṇi  
rohitāṇi carma prāggṛivam uttaralomāstiṛṇāṇi  
bhavaṇi | tasminn etāṇi vägyatām upavesayantī |  
sā khalv āsta eva ānakṣatradarśanāt | prokte  
nakṣatre etc.

II. 3. 8. 12:—

hutvopothāyopaniṣkramya d h r u v a iṇ  
darśayati | dhruvam asi 'dhruvāḥaiṇ patikule  
bhūyāsam amusyāsāv' iti patināma gr̥hṇīyād  
ātmanaś ca | arundhatiṇ ca | ruddhāhām asmīty  
evam eva | athainām anumantrayate 'dhruva  
dyaur' ity etayarcāl |

This may be enough to establish that KhGS. is an abbreviation of the GGS.; and that in abbreviating his model the author of the KhGS. has damaged the perspicuity of the original, rendering his own product disjointed

avichidyañjalim 'iyam  
nārī iti |

sopastiñabhighāritam  
etc. deleted.

I. 3. 24.

hute tenaiva g a t v ā  
pradaksinām agnīm pāṇīyātī  
'kanyālā pīṭonya  
iti |

I. 3. 25.

avasthānaprabhīty evāpi  
triḥ |

I. 3. 26.

sūrpeṇa sīstān agnāv  
opya prāgudicim utkrama-  
yat 'ekām iṣa' iti |

The deletion of *abhi*  
may be noted.

I. 3. 27.

iksakāvēkṣaṇātathāro-  
haṇāṇiūrganumāntaṇāṇy  
abhiṇpābhiḥ |

All acts combined into one.

I. 3. 31.

daksināṇi pāñni saṅ-  
guṣṭham gr̥hṇīyād 'gr̥bh-  
ūmī ta' iti ṣadbhīḥ |

I. 4. 1-3.

prāg udicim udvahet |  
brāhmaṇākulaṁ gnīm upa-  
samādhāya pascād agnēr  
lohitāṇi carmanāḍuhaṇam  
uttaraloma prāggṛivam  
āstīrya vägyatām upave-  
sayet |

prokte nakṣatre...etc.

I. 4. 4:—

pradaksinām agnīm  
pankramya dhruvāṇi dar-  
śayati 'dhruvā dyaur' iti. |

The rest omitted.

and, at places, difficult to understand. And if the KhGS. is made out to be an abbreviation of the GGS. the Drāhyāyāṇa, which is virtually identical with the KhGS. will, prove to be so.

But the case of JGS. is different. In dealing with marriage it cites about 45 verses. Out of these none is found in JS; 23 occur in SMB., 15 in the RV., and 8 in the AV. Out of the 23, occurring in SMB., 16 are with variants; out of 15 found in the RV. 7 have variants, out of 8, occurring in the AV., six are found with variants.

Out of the total 45, 27 are given in *sakalapāṭha* (excluding the 3 Mahāvyāhṛtis). The verse 'irk tvam' etc. has A and B and so also 'kanyālā pitṛbhyaḥ patilokaṇ yati'; in both these mantras probably only half mantras are implied; and thus is significant. That a great majority of the verses are given in *sakalapāṭha* shows that they are not from JS. or any other set mantra collection obtaining in that school; that the majority of the verses found in the SMB., RV., and AV. occur there with variants should suggest that they are not taken from them either. A close scrutiny of the GGS. and JGS. would show that in them the order of events is different, along with that, also the order of verses; Gobhila omits some of the verses used by Jaimini and adds some, which are not found in the latter. The GGS. starts with the test of the proposed bride, while JGS. opens with sending a messenger instead, a peculiarity, it shares with BGS., ApGS., and AgGS. All these points taken together, should indicate its independence from Gobhila; and when we consider the name Jaiminiya: Gr̥hyasūtra, (which is exactly parallel to Kautnumia-grhya) referring as it does directly to the school of Jaimini, we should place it earlier than the GGS. which was composed by Gobhila probably after the Kauthuma-grhya, a work which it superseded, in course of time, on account of its superiority in matters of system and detail. That the Gr̥hyasūtra of Jaimini is a mixture of description and verse, while in the Gr̥hyasūtra of Gobhila description of the rites has been separated from the verses—(the latter being compiled in the form of Mantra-brāhmaṇa), decidedly an improvement upon Jaimini—should strengthen its posterity, no matter whether it was Gobhila who compiled the Mantra-brāhmaṇa for his requirements or it was compiled by some one else long before his times. To Jaimini such a stock of verses is not available. He,

on the other hand, draws on the floating mass of literature associated with domestic ritual, and while doing so, does, curiously enough, forget to borrow the verse 'imam aśmānam' etc., accompanying the act of treading on the stone, one of the seven most important rites constituting the marriage ceremony ; and all this, viewed in its proper perspective would permit us to propose some such chronology of the Gṛhyasūtras belonging to the SV. as :—

1. The Gṛhyasūtras of the Kuthuma (School) and Jaimini.
2. The Gṛhysūtra of Gobhila.
3. The Gṛhyasūtras of Khādira and Drāhyāyana.
4. The Kauthuma-gṛhya in its extant form.

To the Black Yajurveda belong :—

1. Mānava-gṛhya.
2. Vārāha-gṛhya.
3. Kāthaka-gṛhya.
4. Laugākṣi-gṛhya.
5. Baudhāyana-gṛhya.
6. Apastamba-gṛhya.
7. Bhāradvāja-gṛhya.
8. Hiranyakeśi-Gṛhya.
9. Āgniveśya-Gṛhya.

Of these the Mānava and Vārāha go with the Maitrāyaṇī ; the KGS. and LGS. side with the Kāthaka, while the last five go with the TS.

The marriage ceremony in the MGS. (+VGS.) is as follows :—

bhāryāṁ vindate | kṛttikāsvātipūrvair iti varayet | rohiṇīmr̥gasirāḥ-  
śravaṇaśravīṣṭhottarāṇī upayame | tathodvāhe | yad vā puṇyoktam |  
pañcā vivāhakārakāṇī bhavanti : vittam rūpam̄ vidyā prajñā bāndhava iti |  
ekālābhe vittam visṛjed dvitiyālābhe rūpam̄ tṛtīyālābhe vidyām | prajñāyām  
vāndhava (bā-) iti ca vivahante (—dante?) | bandhumatīm kanyām aspr̥ṣṭta-  
maithunām upayacheta | samānavarnām asamānapravarāṇī yavīyasīm  
nagnikāṇī śreṣṭhām | vijñānam asyāḥ kuryāt | aşṭau loṣṭān āharet | sītā-  
loṣṭām vediloṣṭām dūrvāloṣṭām gomayaloṣṭām phalavato vṛkṣasyādhastāl  
.loṣṭām śmaśānalоṣṭām adhvaloṣṭām iti | devāgare sthāpayitvātha kanyām  
grāhayet | yadi śmaśānalоṣṭām gr̥hṇīyād adhvaloṣṭām iripaloṣṭām vā

nopayamet | sañjuṣṭāṇi dharmenopayachet | brähmeṇa śaulkena vā | śatamitiratham dadyād gomithunaṇi vā |

paścād agneś catvāry āsanāny upakalpayīta | teṣūpaviṣanti | purastāt pratyāñmukho dātā | paścāt prāñmukhaḥ pratigrahītā | dātūr uttarataḥ pratyāñmukhī kanyā | dakṣiṇata udañmukho mantrakāraḥ | teṣāṁ madhye prāktūlān darbhān āstīrya | kāñsyam akṣatodakena pūrayitvā | avidhavāsmai prayachati | tatra hiranyam aṣṭau mañgalāny āvedayati | mañgalāny uktvā ‘dadāmi pratigṛhṇāmi’ iti trir brahmadeyāpītā bhratā vā dadyāt | sahiraṇyān añjalīn āvapati | ‘dhanāya tvā’ iti dātā | ‘putreḥyas tvā’ iti pratigrahiā tasmai pretyāvapati | catur vyatihṛtya dadāli | sāvitreṇa kanyāṇi pratigṛhya | ‘prajāpataya’ iti ca | ‘ka idam kasmā adād’ iti sarvatrānuṣajati | ‘kāmaitat ta’ ityantam | ‘samānā va ākūtāni’ iti saha japanty āntād anuvākasya |

khe rathasya khe’nasah khe yugasya śatakrato |

apālān indras triś pūrty (purtvy or pūtv?) a(va)kṛṇot sūryatvacam || iti tenodakāñsyena kanyāṁ abhiṣiñcet |

ṣad arghyārhā bhavanty ṛtvīg ācāryo vivāhyo rājā snātakah priyas ceti | aprākaraṇikān vā parisañcivatsarād arhayanti | prākaraṇikāḥ kartāraḥ sadasyāś ca vṛtāḥ | “na jīvatpiṭko’rghyaṇ pratigṛhṇiyād” iti śrutir athavā pratigṛhṇiyāt | athainam arhayanti | kāñsyē camasc vā dadhi madhu cāniya varṣiyasā pidhāyācamaniyaprathamaiḥ pratipadyante | ‘virājo doho’si virājo doham aśīya mayi dohaḥ padyāyai virājali kalpatām’ ity ekaikam āhriyamāṇāṇi praṭīkṣate | sāvitreṇa viṣṭaram pratigṛhya:—

ahaṇi varṣma sadṛśānām udyatām iva sūryah |

idaṇi tam abhi tiṣṭhāmi yo mā kaś cābhidāsati ||

iti japatī | ‘rāṣṭrabhr̥d asi’ ity ācārya āsandim anumantrayate | tvā doṣā’ ity adhastāt pādayor viṣṭaram upakarṣati | viṣṭara āśināyaikaikaṇ triḥ prāha | naiva | ‘bho’ ity āha | ‘nama ārṣeyāye’ti śrutiḥ | sprśaty arghyam | pādyena pādau prakṣalya sāvitreṇa madhuparkaṇi pratigṛhya pratīṣṭhāpyāvāsāyya | ‘namo rudrāya pātrasade namo rudrāya pātrasada’ iti prādeśenādhyaḍhi pratidiṣṭaiḥ pradakṣiṇaiḥ sarvato’bhyuddiṣṭati | ‘madhu vātā ṛṭayata’ iti tisṛbhīr aṅgulyā pradakṣiṇaiḥ pratyrcaṇiḥ trir īyanti | ‘amṛto-pastaraṇam asi’ ity upastarati | ‘satyaṇi yaśah śrīr mayi śrīḥ śrayatām’ iti madhuparkaṇi triḥ prāśnāti | ‘amṛtāpidhānam asi’ ity ācāmati | suhṛde’vaśiṣṭam prayachati | asipāṇir gām prāha | ‘hato me pāpmā pāpmāṇaṇi me hata |

oṛi kuruta' iti preṣayati | caturo brāhmaṇān nānāgotrān bhojayed | paśvaṅgam  
 pāyasaṁ vā kārayet | 'nāmāṇso madhuparkah' iti śrutiḥ | yady utsṛjet:—  
 "mātā rudrāṇāṁ duhitā vasūnāṁ svasādityānām amṛtaṣya nābhīḥ |  
 pra nu vocaṁ cikituṣe janāya mā gām anāgām aditiṁ vadhiṣṭa ||  
 bhūr bhuvah svar om utsṛjatu ṛṇāny attu" ||  
 athālaṁkaraṇam | 'alaṁkaraṇam asi sarvasmā alaṁ me bhūyāsam' |  
 'prāṇāpānau me tarpaya [samānavyānau me tarpaya udānarūpe me tarpaya]  
 sucaṅkṣā aham akṣibhyāṁ bhūyāsaṁ suvarcā mukhena suśrut karmābhyaṁ  
 bhūyāsam' iti yathālīngam aṅgāni saṁiṁśatī | atha gandhotsadane vāsasi |  
 pari dhāsyे yaśo dhāsyē dīrghāyutvāya jaradaṣṭir astu |  
 śatajīvema śaradāḥ purūci rāyaspoṣam abhisamīvyayiṣye ||  
 yaśasā mā dyāvāpṛthivī yaśasendrābṛhaspatī |  
 yaśo bhagaś ca mā riṣad yaśo mā pratiṣucyatām ||  
 ity ahataiḥ vāsaḥ paridhatte | kumāryāḥ pramadane 'bhagam  
 aryamanāṇi pūṣaṇaiḥ tvaṣṭāram' iti yajati | prāk svīṣṭakṛtaś catasro avidhavā  
 nandīr upavādayanti | abhyantare kautuke devapatnīr yajati ||  
 prāgudāñcāṇi lakṣaṇam uddhatyāvokṣya sthaṇḍilaiḥ gomayenopalipya  
 maṇḍalaiḥ caturasrau vāgnīṇiḥ nirmathyābhimukhaṇiḥ praṇayet | tatra brahmō-  
 paveśanam | darbhāṇāṇiḥ pavitre mantravad utpādy'emaṇiḥ stomam arhata'  
 ity agniṇiḥ parisamuhya paryukṣya paristīrya paścād agner ekavad barhiḥ  
 strīṇāti | udakprāktūlān darbhān prakṛṣya dakṣiṇāṇiḥ tathottarān agreṇāgnīm  
 dakṣiṇair uttarān avastṛṇāti | dakṣiṇato'gner brahmaṇe saṁstrīṇāty aparaṇ  
 yajamānāya | paścārdhe patnyai | aparaṇ aparaṇ sākhodakadhārator lājādhā-  
 ryāś ca paścād yugadhārasya ca | 'syonā pṛthivi bhava' ity etayāvasthāpya  
 śamimayīḥ śamyāḥ kṛtvāntargoṣṭhe'gnim upasamādhāya bhartā bhāryām  
 abhyudānayati | vāsaso'nte gr̄hītvā:—  
 aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ |  
 vīrasūr devakāmā syonā ūṇi no bhava dvipade ūṇi catuṣpade ||  
 ity abhiparigrhyābhīyudānayati | uttareṇa rathaṇi vāno vānuparikrām-  
 yāntareṇa jvalanavahanāv atikramya dakṣiṇasyāṇi dhury uttarasya yugatan-  
 mano'dhastāt kanyām avasthāpya śamyām utkṛṣya hiraṇyam antardhāya  
 'hiranyavarnāḥ śucaya' iti tisṛbhīr adbhir abhiṣicya | atraiva 'vāṇasālbdaṁ  
 kuruta' iti presayati | athāsyai vāsaḥ prayachati:—  
 yā akṛntan yā atanvan yā avāharan |  
 yāś ca gnā devyo'ntān abhito'tatananta ||

tās tvā devyo jarase sami vyayantv āyuṣmatidam paridhatsva vāsaḥ ||

ity ahataṇi vāsaḥ paridhāsyānvārabhyāghārāv ājyabhāgau hutvā |  
 'agnaye janavide svāhā' ity uttarārdhe juhoti | 'somāya janavide svāhā' iti  
 dakṣinārdhe | 'gandharvāya janavide svāhā' iti madhye | 'yukto vaha', 'yad  
 ākūtam' iti dvābhym agniṇi yojayitvā nakṣatram iṣṭvā nakṣatradevatāṇi  
 yajet tithiṇi tithidevatām ḥtum ḥtudcavatāṇi ca ||

somo dadad gandharvāya gandharvo dadad agnaye |

rayiṇ ca putrāṇiś cādād agnir mahyam atho imām ||

agnir asyāḥ prathamo jātavedāḥ so'syāḥ pra[j]āṇi muñcatu mṛtyupāśāt |

tad idaiṇ rājā varuṇo'nu manyatāṇi yathedanī strīpautram aganma  
 ṛṇdriyāya svāhā' iti | 'hiranyaagarbha' iṭy aṣṭābhīḥ pratyrcam ājyāhutīr  
 jihuyāt! yena ca karmaṇechet tatra jayān juhuyāt | jayānāṇi ca śrutiś tāṇi  
 yathoktām | 'ākūtyai tvā svāhā bhūtyai tvā svāhā prayaje tvā svāhā nabhase  
 tvā svāhā aryamne tvā svāhā samṛddhyai tvā svāhā jayāyai tvā svāhā<sup>2</sup>  
 kāmāya tvā svāhā' ity ṣeṭā stomaṇi 'prajāpataya' iti ca | śuciḥ pratyāṇi  
 upayantā tāṇi 'samikṣasva' ity āha | tasyāṇi samikṣamāṇāyāṇi japati :—

mama vrate te hrdayaṇi dañdhātu mama cittam anu cittaṇi te astu |

mama vācam ekamanā juṣasva prajāpatiṣ tvā niyunaktu mahyam ||

iti | 'kā nāmāsi' ity āha | nāmadheye prokte 'devasya tvā savituh  
 prasaveśvinor bāhubhyāṇi pūṣṇo hastābhyaṇi hastāṇi gr̄hṇāmy asau' iti  
 hastāṇi gr̄hṇān nāma gr̄hṇāti | prāṇmukhyāḥ pratyānukha ūrdhvās tiṣṭhann  
 āśināyā daksinām uttānam daksinena nīcā riktam ariktena :—

yathendro hastāṇi agrahit savitā varuṇo bhagah |

gr̄bhūṇi te saubhagatvāya hastāṇi mayā patyā jaradaṣṭir yathāsat |

bhago aryamā savitā puraṇdhir mahyāṇi tvādur gārhapatyāya devāḥ ||  
 yāgre vāk sāmavadata purāṇi devāsurebhyāḥ |

tām adya gāthām gāsyāmo yā strīṇām uttānam manah ||

sarasvati predam ava subhage vājinīvati |

yāṇi tvā viśvāya bhūtasya bhavyasya pra gāyāmy asyāgrataḥ ||

amo'ham asmi sā tvāṇi sā tvāṇi asyāpy amo'ham |

dyaur ahaṇi pṛthivī tvāṇi ṣek tvāṇi asi sāmāham |

reto'ham asmi reto dhattam ||

tā eva vivahāvahai puruṣe putrāya kartavai | śriye putrāya vedhavai

rāyaspoṣāya suprajāstvāya suvīryāya ||

(vettavai?)

iti | abhidakṣinam āniyāgneh paścāt:—  
etam aśmānam ā tiṣṭhatam aśmeva yuvāṇi sthirau bhavatam |

kṛṇvantu viśe devā āyur vāṇi śaradah śatam ||

iti daksiṇābhyaṁ padbhyām aśmānam āsthāpayati |

yathendraḥ sahendrāṇyā avāruhad gandhamādanāt |

evaṁ tvam aśmād aśmano avaroha saha patnyā ||

ā rohasva same pādaṁ pra pūrvyāyuṣmati | kanye putravatī bhava ||

ity evaṁ dvir āsthāpayati | catuh pariṇayati | 'samitāṁ saṃkalpe-  
thām' iti paryāye paryāye brahmā brahmajapāṇi jāpet ||

tato vathārthaṇi karmasaṇipāto vijñeyah | aryamne'gnaye pūṣṇe  
varunāvā ca vrīhīn yavān vābhinirupya prokṣva lājā bhrjjati | mātre pra-  
yachati sajātāyā avidhvāyai | athāsyai dvitiyāṇi vāsah prayachati tenaiva  
mantrena | darbharajjvā | 'indrāṇyāḥ samuñahanam' itvantaū samāyamya  
pumāṇipāṇi granthiṇi badhnāli:—

sau tvā nahyāmi payasā pṛthivyāḥ sau tvā nahyāmy adbhīr oṣadhibhiḥ |  
sau tvā nahyāmi prajayā dhanena sā saṃpnaddhā sunuhi bhāgadheyam ||

ity antarato vastrasya yoktreṇa kanyāṇi saṃnahyate | athainānī upa-  
kalpayate śūrpani lājā iṣīkā aśmānam āñjanam | catasrbhir darbhesikābhiḥ  
śaresikābhiḥ vā samuñjābhiḥ satulābhiḥ ity ekaikayā traikakubhasyāñjanasya  
saṃnikṛṣya 'vṛtrasyāśi kanīnikā' iti bhartur daksiṇam akṣi triḥ prathamam  
āñkte tathāparanī tathā patnyāḥ śeṣeṇa tūṣṇīm | diśi śalākāḥ pravidhyati:

yāni rakṣāṇiṣy abhito vrajanty asyā vadhvā agnisakāśam āgachantyāḥ |  
teṣām ahaṇi pratividhyāmi cakṣuḥ svasti vadhvai bhūtapatir dadhātu ||

iti | lājāḥ paścād agner upasāḍya śamīparṇaiḥ saṃstṛjya śūrpe samaṇi  
caturdhā vibhavyāgreṇāgnīṇiḥ paryāhṛtya lājādhāryai prayachati | lājā bhrātā  
brahmaśārī vāñjalināñjalyor āvapati | upastaraṇābhighāraṇaiḥ saṃpātaṇi tā  
avichinnair juhutaḥ:—

aryamaṇam nu devam kanyā agnim ayakṣata!

so'smān devo aryamā preto muñicātu māmūtah svāhā!||

tubhyam agne pary avahan sūryāṇi vahatunā saha!

punaḥ patibhyo jāyāṇi dā agneḥ prajayā saha ||

punaḥ patnīm agnīr adād āyuṣā saha varcasā |

dīrghāyur asyā yaḥ patir jīvāti śaradah śatam ||

iyāṇi nāry upabṛute ('gnau) lājān āvapantikā |

dīrghāyur astu me patir edhantāṇi jñātayo mama ||

iti (japanti) | evam 'pūṣanam nu devam', 'varunam nu devam', 'yena dyaur ugrā' ityādaya udvāhe homāḥ | jayābhyaṭānāḥ saṃtatiḥomā rāṣṭrabṛtaś ca | 'ākūtāya svāhā' iti jayāḥ 'prāci dig vasanta ḥtūr' ity abhyātānāḥ | 'prāṇād apānam saṃtanv' iti saṃtatiḥomāḥ | 'ṛtāśad ṛtadhbāmā' iti (dvādaśa) rāṣṭrabṛtaś ca | 'trātāram indraṇi', 'viśvādityā' iti maṅgalye | lājāḥ kāmena caturthaṇi 'sviṣṭakṛtam' iti | athaināḥ prācīm sapta padāni prakramayati 'ekam iṣe dve ūrje trīṇi prajābhyaś catvāri rāyaspoṣaya pañca bhavāya ṣaḍ ṛtubhyah |

sakhā saptapadi bhava sumṛḍikā sarasvatī | mā te vyoma samidhiśi ||

'viṣṇus tvām unnayatv' iti sarvatrānuṣajati | paścad agne rohitē carmanā ānaḍuhe prāggṛīve lomato darbhān āstīrya teṣu vadhiṁ upaveṣayaty api vā darbheṣv eva |

imaṇi viṣyāmi varunasya pāśāṇi yaj jagrantha savitā satyadharmā |

dhātuś ca yonau sukṛtaṣya loke'riṣṭāṇi mā saha patyā dadhātu ||

iti yoktrapāśāṇi viṣāya vāsaso'nte badhnāti | anumatibhyāṇi vyāhṛtibhiś ca | 'tvāṇi no agne', 'sa tvāṇi no agne', 'ayāś cāgne'si' iti ca | 'śamimayīs tisro' ktāḥ samidhaḥ 'samudrād ūrmir' ity etābhīs tisṛbhīḥ svāhākārāntābhīr ādadāhāti | akṣatasaktūnāṇi dadhnaś ca samavadāya 'idaṇi havīḥ prajananāṇīma' iti ca hutvā 'vi te muñcāmi raśanāṇi vi raśmin' iti ca hutvā pavitra' nuprahṛtyājyenābhijuhoti | 'edho'sy edhiṣīmahi' iti samidham ādadāhāti | 'samid asi sam edhiṣīmahi' iti dvitīyām | 'apo adyānv acāriṣam' ity upatiṣṭhante | kumbhād udakena 'āpo hi ṣṭhiyābhīr' mārjayante | varo dakṣiṇā ||

sumāṅgalir iyaṇi vadhiṁ imāṇi sam eta paśyata |

saubhāgyam asyai datvā yāthāṣṭāṇi viparetana ||

iti preksakān vrajato'numantrayate | atraiva simantaṇi karoti | triśyetayā śalīlyā samūlena va darbheṇa | 'senā ha nāma' ity etayā | athābhyaṇjanti :—

abhyajya keśān sumanasyamānāḥ prajāvarir yaśase bahuputnā aghorāḥ |

śīva bhartuḥ śvaśurasyāvadāyāyusmatiḥ śvaśrumatiś cirāyuh ||

iti | jīvorṇayopasamasyati :—

samasya keśān avṛjjinā aghorān śīvā sakhibhyo bhava sarvābhīḥ |

śīvā bhava sukulohyamānā śīvā janeṣu sahavāhanēṣu ||

iti | athainau dadhimadhu samaśnuto yad vā haviṣyam syāt | tasya svasti vācayitvā 'samānā va ākūtāni' iti saha japanti | ubhau saha prāśnītāḥ ||

punyāhe yuṇkte | 'yuṇjanti bradhnām' iti dvābhīm yuṣyamānām,

anumantrayate oaksipam athottaram | ahatena vāsasā darbhair vā rathāṇi  
saumārṣṭi||

aṅkū nyaṅkāv abhito rathāṇi ye dhvāntā vātā agnim abhi ye saṃcaranti |  
dūrehetiḥ patatri vājinivāṇis te no'gnayaḥ paprayaḥ pālayantu ||  
iti cakre'bhimantrayate | 'vanaspate viṣvaṅga' ity adhiṣṭhānam |  
sukiuṣukāṇi śalmaliṇi viśvarūpaṇi hiranyavaraṇāṇi suvṛtaṇi sucakram |  
ā roha sūrye amṛtasya lokāṇi syonāṇi patye vahatuṇi kṛṇuṣva ||  
iti prāṇi abhiprayāya pradakṣinām āvartayati |

prati māyantu devatāḥ prati brahma suvīryam |

prati kṣatraṇi tū yad balaṇi prati mām aitu yad yaśaḥ ||

iti yathāṣṭāṇi yantam anumantrayate | amaṅgalyāṇi ced atikrāmati  
'anu māyant' iti japatī | 'namo rudrāya grāmasada' iti grāme 'imā rudrāya'  
iti ca | 'namo rudrāyaikavṛkṣasada' iti ekavṛkṣe 'ye vṛkṣeṣu ṣaṣpiṇjāra' iti ca |  
'namo rudrāya śmaśānasada' iti śmaśāne 'ye bhūtānām adhipataya' iti ca |  
'namo rudrāya catuṣpathasada' iti catuṣpathe 'ye pathāṇi pathirakṣaya' iti ca |  
'namo rudrāya tīrthasada' iti tīrthe 'ye tīrthāni pracaranti iti ca | yatrā-  
pas taritavyā āśidati | 'samudrāya vaiṇave sindhūnāṇi pataye namaḥ, namo  
nadīnāṇi sarvāśāṇi patye, viśvāhā juṣṭāṇi viśvakarmanām idāṇi haviḥ svāh  
svāhā' ity apsūḍakāñjalin ninayati | 'amṛtaṇi vā āsye juhomy āyuh prāṇe' py  
amṛtaṇi brahmaṇā saha nṛtyaṇi tarati, prāsaḥād' iti 'riṣṭir' iti 'muktir' iti  
mukṣiyamāṇaḥ 'sarvāṇi bhayaṇi nudasva svāhā' iti triḥ parimṛjyācāmati |  
yadi nāvā taret 'sutrāmāṇam' iti jāpet | yadi rathāksaḥ śamyāṇi vā riṣyetānyad  
vā rathāṅgaṇi tatraivāgnim upasamādhāya jayaprabhr̥tibhir hutvā 'sumāṅgilir  
•iyāṇi vadhuḥ' iti jāpet | vadhvā saha |

vadhūṇi sameta paśyata |

vyutkrāma panthāṇi jaritāṇi javena(-ā?) śvena vaiśvānara idayāsyāgrataḥ |  
ācāryo yena yena prayāti tena tena saha ||

ity ubhāv eva vyutkrāmataḥ | gobhiḥ sahāstamite grāmaṇi pravīśanti  
brahmaṇavacanād vā ||

aparasmīn ahnaḥ saṃdhau gr̥hāṇ prapādayita | 'prati brahmann' iti  
pratyavarohati | maṅgalāni prādurbhavanti | goṣṭhāt saṃtatām ulaparājīm  
strīnāti | rathād adhyopāsanāt |

yeṣv adhyeti pravasan yeṣu saumanasaṇi mahat |

tenopahvayāmahe te no jānāntv āgatam ||

iti tayābhyupaiti |

*gr̄hān ahaṇ sumanasaḥ prapadye vīraṇ hi vīravataḥ suśevā /  
irāṇi vahantī ghṛtam uksamāṇāś teṣv ahaṇi sumanāḥ saṃvasāma ||*

ity abhyāhitāgnīḥ sodakaṇi sauṣadham āvasathāṇi pratipadyate | rohiṇyā mūlena vā yad vā puṇyoktanī | paścād agne rohite carmany ānaḍuhē prāggrīve lomato darbhān āstīrya teṣu vadhuṁ upaveśayaty api vā darbheṣ eva | athāsyai brahmacāriṇam upastha āveśayati :—

somenādityā balināḥ somena pṛthivi mahī |  
asau nakṣatrāṇām eṣām upasthe soma āhitaḥ ||

iti | athāsyai tilataṇḍulāṇi phalamiśrāṇām aṇjaliṇ pūrayitvotthapyā |  
athāsyai dhruvam arundhatīṇi jivantīṇi sapta ṣṭhīn iti darśayet |

acyutā dhruvā dhruvapatnī dhruvaṇi paśyema sarvataḥ |  
dhruvāsaḥ parvatā ime dhruvā strī patikuleyam ||

iti tasyāṇi samikṣamāṇāyāṇi japatī | śvobhūte prājāpatyāṇ payasi  
sthālipākaṇi śrapayitvā tasya juhoti (ājyaśeṣe) |

cakrīvāṇaḍuhau vā me vāṇi maitu te manāḥ |  
cākravākāṇi saṃvananāṇi tan nau saṃvananam kṛtam ||

iti yajamānas triḥ prāśnātī | avasiṣṭhaṇi tūṣṇīṇi patnī | aparāhṇe piṇḍa-  
piṭryajñāḥ | sa vyākhyātaḥ | saṃvatsaraṇi brahmacaryāṇi carato dvādaśa-  
ratraṇi (trīrātraṇi ekarātraṇi) vā | athāsyai gr̄hān visṛjet | yoktrapāśāṇi  
viṣṭaya tau saṃnipātayet ||

MGS.

dhanāya tvāḥ nowhere.

putrebhyas tvāḥ „

prajāpataye :

ahaṇi varṣṇīa sadṛṣāṇām : not found  
in Saṃhitās.

ka idāṇi kasmā adāt MS. 1, 9, 4:

135. 1; AV. 3, 29, 7; KS. 9, 9, 12.  
samānā va akutāṇi MS. 2, 2, 6: 20,

10; KS. 10, 12.

saṇī gachadhvaiṇi saṇī jānidhvam  
MS. 2, 2, 6: 20, 12.khe rathasya khe'naṣāḥ RV. VIII,  
91, 7 = AV. 14. 1. 41 both with  
variants.virājō doho'si ApMB. 2, 9, 13 with  
variants.

rāṣṭrabhr̄d asi ApMB. 2, 9, 8.

mā tvā dosāḥ nowhere.

nama ārṣeyāya: „, cp. KGS.

namo ruḍrāya pātrasade: nowhere.

madhu vāṭā ṛtāyate 2, 7, 16: 99, 18;

RV. 1, 90, 6; KS. 39, 3.  
madhu naktam MS. 2, 7, 16; RV. 1,1, 99, 7; VS. 13, 28; KS. 39, 4.  
madhumān no vanaspatiḥ MS. 2, 7,16: RV. 1, 99, 8; VS. 13, 29; KS.  
39, 5.amṛtopastaraṇam asi: cp. BGS.  
satyāṇi yaśāḥ śrīr mayi—AG. 1, 24,

29. (BGS + TB.)

amṛtāpidhānam asi: cp. BGS.  
hato me pāpmāḥ wanting in Saṃhitās.

omī kuruta: cp. BGS.

māṭā rudrāṇīn ApMB. 2, 10, 9; RV.  
VIII, 101, 15; SMB. 2, 8, 15.

bhūr bhuvah svah: common.

omī utsṛjata ApMB. 2, 10, 12.

trīṇāṇi attu „ 2, 10, 11.  
alaṇḍikaraṇam asi PG. 2, 6, 26 with  
variants.

prāṇāpānau me tarpayā PG. 2, 6, 18.

paridhāsyē yaśo dhāsyē PG. 2, 6, 20  
with variants.

yaśasā mā dyāvāprthivī PG. 2, 6, 21.  
 yam aryamanām pūṣanam: nowhere.  
 īmaṇī stōmam arhate MS. 2, 7, 3: 78,  
   1; ApMB. 2, 7, 1; SMB. 2, 4, 2;  
   RV. I, 94, 1: AV. 20, 13, 3.  
 syonā pṛthivī bhavatu MS. 4, 12, 2:  
   180, 16; ApMB. 2, 15, 2; SMB.  
   2, 2, 7; RV. I, 22, 15; VS. 35, 21.  
 aghoracakṣur apatighny edhi: cp.  
   AGS. and PGS.  
 hiraṇyavarṇāḥ śucayāḥ MS. 1, 2, 1:  
   9, 12; 2, 13, 1: 151; 7; ApMB.  
   1, 2, 2, with variants.  
 yasāṇī rājā varuṇāḥ MS. 2, 13, 1:  
   151, 11; ApMB. 1, 2, 3; (c.d.  
   differ) AV. 1, 33, 2—ApMB.  
 yāṣāṇī deva divi kṛṇvanti bhakṣam  
   MS. 2, 13, 1: 152, 10; ApMB. 1  
   2, 4; AV. 1, 33, 3. both differ  
   from MS.  
 bṛhaśabdāṇi kurnta: laukika?  
 yā akrntān yā atanvan ApMB. 2, 2,  
   5; SMB. 1, 1, 5. AV. 14, 1, 45.  
   all with variants.  
 prajāpataye svāhā: common.  
 īdrāya svīhā:                     "  
 agnaye svāhā:                     "  
 somāya svāhā:                     "  
 agnaye janavide svāhā: ApMB. 1, 4,  
   3 with jani—  
 somāya janavide: ApMR. 1, 4, 1  
   with jani.  
 gandharvāya ja—ApMB. 2, 4, 2 with  
   jani...  
 yukto vaha: HG. 1, 2, 18 yukto  
   purastāt.  
 yad ākūtam: nowhere; by *pralika*?  
 sono dadad gandharvāya: cp. BGS.  
   and PGS.  
 agnir asyāḥ prathamo jātavedāḥ:  
   nowhere; with variation in SMB.  
   1, 1, 10.  
 hiraṇyagarbhāḥ sam avartatāgre MS.  
   2, 13, 1: 168, 5; RV. X, 121, 1.  
 yah pṛāṇato nimiṣataḥ MS. 2, 13, 23:  
   168, 7; RV. X, 121, 3 with slight  
   variants.  
 ya ojodāḥ baladāḥ MS. 2, 13, 23.  
   168, 9; RV. X, 121, 2 with var.  
 yasyeme viśve girayah 2, 13, 23:  
   168, 11; RV. X, 121, 4 with var.  
 yena dyaur ugrā 2, 13, 23: 168, 14.  
   RV. X, 121, 5 with variants.

ya imē dyāvāpṛthivi 2, 13, 23: 168,  
   16; RV. X, 121, 6 with variants.  
 āpo ha yan mahatir viśvam āyan 2,  
   13, 23: 169, 2: RV. X. 121, 7  
   with variants.  
 ā naḥ prajāṇi janayatu—2, 13, 23:  
   169, 4.  
 ākūtyai tvā svāhā: Kauś. 5, 7.  
 bhūtyai tvā „ MS. 4, 3, 30.  
 prayuje tvā: nowhere.  
 namase tvā svāhā: „  
 aryamne tvā: „  
 sanīḍdhayai tvā: „  
 jayāyai tvā: „  
 kāmāya tvā „ Kauś. 5, 7.  
 prajāpataye MS. 1, 11, 4: 166. 5—6.  
   ( by *pralika*; difficult to identify )  
 samikṣasva: nowhere.  
 mama vrate te hrdayam SMB. 1, 2,  
   21.  
 ka namāśi: nowhere; but cp. ko  
   nāmāśi.  
 devasya tvā savituh prasave VS. 1.10.  
 yathendro hastam agrabhit: nowhere.  
 grbhñāni te saubhagatvāya hastam  
   cp. AGS.  
 yāgte vāk sam avadata: nowhere;  
   cp. PG. 1, 7, 2.  
 sarasvatī predam ava ApMB. 1, 3, 5  
   with variants.  
 amo'ham asmi sā tvam AV. 14, 2,  
   71; KS. 35, 18; AG. 1, 7, 6; PG.  
   1, 6, 3; ours different from all.  
 etam aśmānam ā tiṣṭhatam: nowhere  
   in this form; cp. ā tiṣṭhemam—  
   ApMB. 1, 5, 1.  
 yathendraḥ sahendrānyā: nowhere.  
 samitāṇi saṅkalpethāṁ MS. 2, 7, 11:  
   90, 5: VS. 12, 57; TS. 4, 2, 5, 1;  
   KE. 16, 11.  
 indrānyāḥ saṃnāhanam MS. 1, 1, 2:  
   2, 2: (TS. 1, 1, 2, 2. with—pyai).  
 saṇī tvā nahyāni TB. 3, 5, 6, 1; AV.  
   14, 2, 70.  
 vṛtrasyāśi kanīnikā MS. 1, 2, 1: 10,  
   4. (VS. 4, 3 with variant).  
 yāni rakṣānsy abhito vrajanti: no-  
   where; but cp. yāni kāṇi ca  
   ghorāṇi SMB. 1, 3, 6.  
 ryamanām nu devam (SP.) differs  
   from all Gṛhya-sūtras.  
 tubhyam agre pary avahan: cp. PGS.  
   with variants.

punaḥ patnīm agnir adāt-	RV. X, 85,	ayāś cāgne MS. 1, 4, 3: 51, 10; KS.
39- AV. 14, 2, 2; ApMB. 1, 5, 4:		5, 4; ApMB. 1, 5, 18.
differs; ours goes with RV + AV.		samudrād īrmih MS. 1, 6, 2: 87, 15;
against ApMB.		RV. IV, 58, 1.
iyāṇi nāry upabṛūte: cp. PGS.		vayāṇi nāma pra bravāma MS. 1, 6,
pūṣanāṇi nu devam: cp. AGS.		2: 87, 15; RV. IV, 58, 2.
varuṇāṇi nu devam " "		cavātī śringā MS. 1, 6, 2: 87, 17;
akūṭāya svāhā: nowhere.		RV. IV, 58, 3.
praci dig vasanta rthi MS. 2, 7, 20:		idaṇi haviḥ prajanaṇam MS. 3, 11,
104, 16; prose of 23 lines.		10: 156, 16; VS. 19, 48.
prapad apāṇīṇi saṇi tanu MS. 2, 13,		vi te mūnicāmī raśanām TS. 1, 6, 4,
3: 153, 9; prose of 23 lines.		3; MS. 1, 4, 1: 48, 2.
rtaśād ṛtadhāmāgnīḥ MS. 2, 12, 2:		edho'sy edhiṣumahi MS. 1, 3, 39:
14, 5, 1-2 prose of 5 lines.		46, 11.
tā na idaṇi brahma kṣatram MS. 2,		ipo adyanv acariṣam MS. 1, 3, 39;
12, 2: 145, 2.		46, 12; VS. 20, 22.
saṇphito viśvāsāma MS. 2, 12, 2:		ipo hi ṣṭha mayobhūvah MS. 2, 7,
145, 3.		5: 79, 16.
suṣumnāḥi sūryataśmīḥ MS. 2, 12,		vo vah śivatamo rasah MS. 2, 7, 5:
2: 145, 4.		79, 16.
iṣiro viśvavyacā vālo gandharvah 2,		tasmaṇi arati gamāma vah MS. 2, 7,
12, 2: 145, 5.		5: 80, 1.
bhuji suparṇah MS. 2, 12, 2: 145, 6.		sumāṅgalī iyāṇi vadhiḥ cp. PGS.
bṛhaspatir viśvakarma "	7.	senā ba nama MS. 4, 12, 1: 179, 9;
prajāpatih parameṣṭhi "	8.	KS. 8, 17; TB. 2, 4, 2, 7.
amṛdayo dūrchetih "	9.	abhyajya keśan sumanasyamānāḥ:
sa no bhuvanasya pate "	10.	nowhere.
yasya te viśvā āśāḥ "	11.	samaṣya keśan vṛjinān aghorāṇ:
ta na idaṇi brahma "	12.	nowhere.
trāṭāram indram MS. 4, 9, 27; 139, 17.		samāṇa va ākitāni MS. 2, 2, 6: 20,
viśvādityā: nowhere; cp. viśva aditya		10; KS. 10, 12.
vasavaś ca devāḥ AG. 2, 4, 14:		yuṇjanti bradhnām aruṣam MS. 3,
PG. 3, 3, 6.		12, 18: 165, 9; RV. 1, 6, 1.
kāmaṇi nu devam: nowhere.		yuṇjanty asya kānyā hari MS. 3, 16,
ekam iṣe viṣṇuh: cp. PGS, BGS, etc.		3: 185, 7; RV. 1, 6, 2.
dve ṛurje "		aikū nyākay abhito rathāṇi ye TS.
triṇi prajābhylah "		1, 7, 7, 2; var.; ApMB. 2, 21, 17,
cavāri rāyaspōṣāya "		var.; PG. 3, 14, 6. var.
pañca bhavāya "	(different)	vanaspate vīḍvāṇgo hi bhūyāḥ MS.
sad ṛtubhylah "		3, 16, 3: 186, 7; RV. VI, 47, 26;
sakhā sajtapadi bhava—ApMB. 1,		AV. 6, 125, 1.
3, 14 differs.		sukīṇśukāṇi śalmalim ApMB. 1, 6,
ināṇi vi syāmi varuṇasya ApMB. 1,		4. var.; RV. X, 85, 20; AV. 14,
5, 17; TS. 1, 1, 10, 2, 3, 5, 6, 1.		1, 61. var.; SMB. 1, 3, 11.
differs.		anu mā yantu devatāḥ: nowhere.
bhūḥ svāhā: common.		prati mā "
bhūvah svāhā "		nāmo rudrāya grāmasade "
svah svāhā: "		imā rudrāya MS. 2, 9, 9: 127, 9; RV.
tvaṇi no agne varuṇasya MS. 4, 10,		1, 114, 1.
14: 153, 11; RV. IV, 1, 4.		nāmo rudrāya kavṛkṣasade: nowhere.
sa tvaṇi no agne MS. 4, 10, 4: 153,		ye vṛkṣeṣu śaṣpiṇjarāḥ MS. 2, 9, 9:
14; RV. IV, 1, 5.		128, 15; VS. 16, 58; TS. 4, 5,
		11, 1.

namo rudrāya śmaśānasade: nowhere.	prāśahād iti—nudasva: "
ye bhūtānām adhipatayah MS. 2, 9, 9; 128, 17; KS. 17, 16; VS. 16, 59; TS. 4, 5, 11, 1.	sutrāmānaṃ pr̄thivīm MS. 4, 10, 1; 144, 8; RV. X, 63, 10; common.
namo rudrāya catuṣpathasade PG. 3, 15, 8.	vadhūṇ sam eta paśyata: nowhere;
ye pathāṇ pathiraksayāḥ MS. 2, 9, 9; 129, 1; KS. 17, 16; VS. 16, 60; TS. 4, 5, 11, 1.	but cp. ināṁ sam eta paśyata RV. X, 85, 33; AV. 14, 2, 28. (MG. cites by pratīka showing that it had a <i>Mantrapāṭha</i> before it).
namo rudrāya tirthasade: nowhere.	vyutkrāma panthām: nowhere.
ye tīrthāṇi pracarantī MS. 2, 9, 9 120, 3; KS. 17, 16; VS. 16, 61; TS. 4, 5, 11, 1.	prati brahmaṇ MS. 3, 11, 8: 152, 12. yeṣ adhyeti pravasanī: nowhere; but cp. yeṣāṁ adhyeti pravasanī AV. 7, 60, 3; VS. 3, 42.
samudrāya vaṅgave: nowhere, with variants: SG. 4, 14, 2.	gr̄hān ahanī sumanasaḥ prapadye HG. 1, 20, 2; AS. 2, 5, 17; ĀPS. 16, 16, 4.
namo nadināṇī—patye: nowhere.	somenādityā balināḥ RV. X, 85, 2; AV. 14, 1, 2; ApMB. 1, 9, 2 all with variants.
viśvāhā juṣatām: ..	acintā dhruvā dhruvapatnī: nowhere.
svaḥ svāhā MS. 4, 9, 12; 134, 3; common.	cakrīvān anañjhau vā me. ..
amṛtaṇi vā āsyē: nowhere.	
amṛtaṇi brahmaṇā saha: nowhere.	

The fact that MGS. employs about 179 verses in the marriage ceremony against 21 employed by ĀGS. makes it posterior to the latter. The correctness of this view is made very probable by the fact that while ĀGS. envisages eight varieties of marriage the author of MGS., together with those of VāGS. and KGS., mentions only two, i.e. the Brāhma and Śaulka.

That the VāGS. closely resembles the MGS. becomes patent by a cursory comparison of the two; that VāGS. is an improvement on the MGS. is shown by:—

MGS. I. 9. 25:—  
*sucakṣā aham akṣibhyāṇ bhūyāsaṁ*  
*suvarēṇa mukhena, suśrut kārṇābhyaṁ*  
*bhūyāsaṁ’ iti yathālingam aṅgāni*  
*santupṛṣṭati* | atha gandhotsādane  
*vāsasi* | pari dhāsyē...ity ahataṇi  
*vāsah paridhatte* ||

While the MGS. employs *sucakṣāḥ* etc. in touching the limbs of the body and *pari dhāsyē* etc. for putting new cloths on the bride, the VāGS. employs the verse *sucakṣāḥ* etc. in both rubbing the body of the bride and putting new cloths on her; in this case the verse *pari dhāsyē* etc. becomes redundant inasmuch as the act of dressing the bride has already been covered by the verse *sucakṣāḥ* itself.

That the present reading of the VāGS. is an attempt at improving upon

VĀGS. XII. 2:—  
*sucakṣā aham akṣibhyāṇ bhūyāsaṁ*  
*suvarēṇa mukhena suśrut kārṇābhyaṁ*  
*iti gandhāchādane* | pari dhāsyē...  
*jīyām ity ahataṇi vāsa āchādya* ||

the MGS. becomes clear by a study of the manuscript Sh of the VāGS., which reads:—

—sucakṣā aham akṣibhyāḥ bhūyāśāḥ suvareṇa mukhena suṣrut karnābhīyāḥ iti yathāliṅgam aṅgāni saṃspṛṣṭati | atha gandhāchādane ||

This reading exactly agrees with the MGS. and this is so laid down in the Vārāha-Gṛhyapaddhati of Gaṅgādhara.

2. MGS. I. 7. 5:— VāGS. X. 4:—  
rohiṇīmṛgaśirahśravaṇaśraviṣṭhottaranīty upaya-  
ity upayame || mṛgaśirahśraviṣṭhottarāṇīty upaya-  
met ||

The deletion of *rohiṇī* and the change of *ubuvame* into *upayamet* may be noted.

3. MGS. I. 7. 5—12:—  
pañca vivāhakārakāṇi b h a v a n t i  
vittāṇi rūpaṇi vidyā prajñā bāndhava  
iti | ekālābhe vittāṇi visṛjet dvitīyālābhe  
rūpaṇi ṭṛtiyālābhe vidyāṇi  
prajñāyāḥ bāndhava iti ca vivahante  
(—dante?) | bandhumatiḥ kanyām  
asprṣṭamaithunām upayacheta | samā-  
navarṇām asamānapravarṇām yaviyā-  
śīn nagnikāṇi śresthām | vijñānam  
asyāḥ kuryāt | aṣṭau loṣṭān āharet |  
sītāloṣṭāṇi vediloṣṭāṇi dūrvāloṣṭāṇi  
gomayaloṣṭāṇi phalavato vṛkṣasayā-  
dhastāl loṣṭāṇi śmaśānalоṣṭāṇi adlivā-  
loṣṭāṇi irinaloṣṭāṇi iti | devāgāre sthā-  
payitvā kanyāṇi grāhayet | yadi  
śmaśānalоṣṭāṇi gr̄hṇīyād adhvaloṣṭāṇi  
irinaloṣṭāṇi vā nopayamet saṃjīṣṭāṇi  
dharmenopayacheta | b r ā h m e n a  
śaulkena vā | śatamitirathāṇi dadyād  
gomithunāṇi vā ||

The similarity of the two is striking. VāGS. replaces MGS. *aṣṭau* | *loṣṭān* with *catu* *loṣṭān*, in which it agrees with BhGS. I. 11. For the prescription of 8 lumps cp. ĀGS. I. 4. 12; GGS. II. 1. 4; KGS. XIV. 5.

4. MGS. I. 9. 4:— VāGS. XI. 3:—  
na jivatpitṛko'rghyāṇi pratigr̄hṇīyād  
iti śrutiḥ | athavā pratigr̄hṇīyāt |  
Opt. deleted.

5. MGS. I. 9. 6-12:— VāGS. XI. 5-10:—  
kāṃṣye camase vā dadhi madhu  
cāniya varṣīyasā pidhāyācamanīya-  
prathamaih pratipadyante | 'virājo  
dohā' si virājo doham aśīya mayi  
dohāḥ padyāyai virājāḥ kalpatām ity  
ekaikam āhriyamāṇām pratiksate |  
sāvitrena viṣṭaram pratigr̄hya ahaṇi-

VāGS. X. 5—12:—  
pañca vivāhakārakāṇi bhavanti—  
vittāṇi rūpaṇi vidyā prajñā bāndhava-  
m iti | ekālābhe vittāṇi visṛjet | dvitīyālābhe  
rūpaṇi ṭṛtiyālābhe vidyāṇi  
prajñāyāḥ tu bāndhavē ca vivadante |  
'anṛksāra' iti varakān vrajato'numan-  
trayate bandhumatiḥ kanyām aspr-  
ṣṭamaithunām upagachetānagnikāṇi  
śresthām | vijñānam asyāi kuryāt |  
caturo loṣṭān āharet—sītāloṣṭāṇi  
vediloṣṭāṇi gomayaloṣṭāṇi śmaśāna-  
loṣṭāṇi ca | teṣām ekāṇi gr̄hṇīsveti  
brūyāt | śmaśānalōṣṭāṇi ced gr̄hṇīyān  
nopayacheta | asaṃsprṣṭāṇi dharme-  
nopayacheta brāhmaṇa śaulkena vā |  
śatamitirathāṇi dadyād gomithunāṇi  
vā ||

na jivatpitṛko'rghyāṇi pratigr̄hṇīyāt |

kāṃṣye camase vā dadhani madhv  
aśīya varṣīyasā pidhāyā 'virājo do-  
ham aśīya mayi dohāḥ padyāyai virā-  
jāḥ' iti madhuparkam āhriyamāṇām  
pratiksate | sāvitrena viṣṭaram pratig-  
r̄hya 'rāṣṭrabhṛd aśīty' aśandyāṇi  
udagagram āṣṭāṇātī | 'aham varṣma'

varṣma' iti japati | 'rāṣṭrabhr̥d asī'ty  
ācārya āsandim anumantrayate | 'mā  
tvā doṣa' ity adhastāt pādayor viṣṭa-  
ram upakarṣati | viṣṭara āśināyai-  
kaup triḥ prāha | naiva bho ity āha |  
nama ārṣeyāyeti śrutiḥ ||

The similarity between the two amounts to actual identity; the slight variations seen in the two are deliberately introduced by the VāGS. This becomes clear by a study of the manuscript Sh of the Vārāha, which sides with MGS. in:—

1. pidhāyācamaniyaprathamaīḥ pratipadyante |
2. virājāḥ kalpatām iti ekaikam āhriyamāṇāṇi pratikṣate |
3. sāvitreṇa viṣṭaram pratigrhya 'ahaṇi varṣma' ity ekasminn upa-  
viṣati | rāṣṭrabhr̥d asity ācārya āsandim anumantrayate |
4. adhastāt pādayor viṣṭaram upakarṣati |
5. nama ārṣeyāyeti śrutiḥ |

The readings of Sh are practically identical with those of MGS. Later redactors have introduced variations in order to show it off as a distinctly different school manual.

6. MGS. I. 10. 10. 11:—  
yena karmajechet tatra jayāñ  
juhuyāt | jayāñāṇ ca śrutiḥ tāṇi ya-  
thoktam ||

By inserting *iti* VāGS. has elucidated the rather obscure construction of the MGS.

7. MGS. I. 10. 12-14:—  
śueih pratyañūṇ upayantā tāṇi samiksasva ity  
āha | tasyāñi samiksamāṇāyāñi japatī 'mama  
vrata te' iti | kā nāmāsiyāñi āha | nāmādheye  
proktes 'devavasa tvā savituh' iti hastam grhnān  
nāma grhṇāti | prāṇāmukhyāḥ pratyañūṇukha  
ūrdhvās tiṣṭhann āśināyā dākṣiṇam uttāṇāṇi  
dākṣiṇena niçāriktaṁ arīktena ||

The process of abbreviation is unmistakable.

8. MGS. I. 10. 16-11. 4:—  
abhidaksinam āniyāgneh paścād 'etam āśmā-  
nam' iti dākṣiṇābhyaṇi pañbhyaṁ āśmānām  
āsthāpayati | 'yathendrah sahendrānyā' ity evaṇ  
dvir āsthāpayati | catuḥ parinayati | 'samitaṇi  
saṇkalpethām' iti paryāye paryāye b r a h m ā  
brahmajapāṇi japeṭ | tato yathārthanī karma-  
sāmīnipatō vijñeyah | aryamne gnaye pūṣṇe  
varunāya ca vṛhiṇi yavān vābhinirupyā proksya  
lajā bhṛjjati | mātre prayachati sajātāyā avidha-  
vāyai | athāsyai dviliyam vāsah prayachati  
tenaiva mantraṇa ||

ity ekasminn upaviṣati | 'mā tvad  
yoṣam' ity anyataram adhastāt  
pādayor upakarṣati | viṣṭara āśināyai-  
kaikam triḥ prāha | naiva bho ity āha  
'na mā riṣāme'ti ||

VāGS. XIV. 12:—  
vena karmaneritset tatra jayāñ juhuyād  
iti jayāñāṇi śrutiḥ | tvā (tām?) yathok  
tam (cp. tāṇi yathoktam KGS. 25.14.).

VāGS. XIV. 13:—

pratyāñūṇukha upayantā  
'devasya te savituh' ity  
athāsyā upanayanavād  
dhastāṇi grhṇāti niçārik-  
tam arīktena ||

VāGS. XIV. 13:—

pradakṣiṇam agnīṇi pari-  
ṇayet | paścād agnē dar-  
bheṣv āśmānām avāsthā-  
payati | 'ā tiṣṭhemam' āśmā-  
nām'iti | ultraivāsyā dvi-  
liyam vāsah prayachati |

The process of abbreviation is made patent. The emphasizing particle *eva* in the VāGS. implies the exclusion of the MGS.—matter standing between the act of treading the stone and giving to the bride another dress.

9. MGS. I. 11. 26:—  
kumbhād udaken 'āpo hi śthiyābhir

VāGS. XIV. 24:—  
udakumbhena mārjayante | 'punantu  
mā pitara' ity annyākena | 'āpo hi  
śthiye'nty eke |

Reference to the MGS. is unquestionable, though the prescription of mārjana with the three verses beginning with 'āpo hi śthā mayobhuvalī' is found in other sūtras as well.

10. MGS. I. 12 enjoins the act of hair-parting etc; this is omitted by the VāGS.

11. MGS. I. 13. 1-3 is an introduction to the return journey of the pair; the fourth sūtra prescribes murmuring of the mantra *aṅkū nyāṅkau* etc. over the wheels of the chariot. The VāGS. omits all reference to the return journey and the chariot; instead it directly enjoins the murmuring of the verse *aṅkū* etc. This abbreviation has made the text of the VāGS. rather clumsy and disjointed.

12. MGS. I. 14. 1-5:—  
aparasmīnna ahnāḥ sañdhān gr̥hān  
prapādayita | 'prati brahmān' iti  
pratyavarohati | maṅgalāni prādurbhavanti gosthāt sanitatām ulaparājīm  
strnāti | rathād adhyopāsanād 'yeṣ  
adhyeti' ti tayābhypaiti ||

VāGS.:—  
aparasyāhnāḥ sañdhikāle gr̥hān  
prapādayet | rathādyāupāsanāt sañ-  
tatām ulaparājīm strnāti | tayā  
bhypaiti ||

The hand of the abbreviator is unmistakable.

#### KGS.

udagayane bhāryāṇi vīndeta | kṛttikāsvatipūrvair iti varayet | lakṣaṇīnā  
laksāṇī parikṣayet | bhīgadheyam api va piṇḍāḥ parikṣayet | vedyāḥ  
sītāyāḥ hradaḥ gosthād ādevanād īdahanāc catuśpathād irīyat sañbhāryāṇ  
navamam | ḍtam eva paraṁeṣṭhy ḍtaṇi nātyeti kiṇi cana | ḍta iyaṇi pṛthivī  
śrītā sarvam idam iyam asau bhūyād' iti kanyāvā nāma gr̥hītvā sarvataḥ  
kṛtalakṣaṇān piṇḍān pāṇāv ādāya kumāryā upanāmāyet | 'eteśām ekaṇi  
gr̥hāne' ti brūyāt | pūrveṣāṇi caturnām ekaṇi gr̥hṇantim upayachet | sañbhār-  
yam apīty eke | rohiṇīmṛgaśraḥśrāvīṣṭhottarāṇīty upayame | yad vā  
puṇyoktam ||

atha brahmadeyāyāḥ prādānavidhiṇi vaksyāmaḥ | śuddhapakṣasya  
puṇyāhe parvaṇi vodagagrān darbhān āstīrya teṣūpaviṣataḥ | pṛānmukhaḥ

pratigrahītā sāmātyah pratyañmukhalī pradātā | madhye prāgagrodagagrān darghān āstīrya teṣūdakam̄ sañnidhāya vrīhiyavān opya dakṣiṇata udaññā āśinah ṛtvig upayamanañ kārayet | sameteṣv āha ‘dadānī’ iti | ‘pratigṛhṇāmi’ iti trīr āveddayate | ‘etad vah satyam’ ity uktvā ‘samānā vah, saññi vo manāñsi’ ity ṛtvig ubhau samikṣamaño japati ||

atha śulkadeyayāḥ | hiranyañpi vyatiharataḥ | ‘prajābhyaḥ tvā’ iti pradadati | ‘rāyasoṣaya tvā’ iti pratigṛhṇati | kañcīce hiranyañpi samupya ‘hiranyavarna’ iti catasrbhilī samavamīṣante | gaudānikair mantraiḥ kanyām alaṅkṛtya catuṣpāde bhadrapiṭhe prāñ āśinayāś catastro’ vidhvā mātā pīta ca guruñi saptamas tāpi sahasrachidreṇa pavitreṇa snāpayitvāhatena vāsasā prachādya sthālpakasya juhoti ‘indrāya svāhendraṇyai svāhā puṣṭyai svāhā bhagāya svāhā hriyai svāhā śriyai svāhā laksmyai svāhā puṣṭyai svāhā viśvāvasave gandhau varājaya avaha’ iti | nādīñi tūpavāñi mṛḍaṅgañi pañhavañi sañvāpi ca vaditrāpi gandhodakena samupalipya kanyā pravādayate ‘śunāñi vada dundubhe suprajāstvāya gomukha prakriḍayantu kanyāḥ sumanasyamānāḥ sahendrānyā kṛtamaṅgala’ iti | pratisakhi prakriḍayaty ekam ahar dve vāhoratre ||

Yajñiyasya vṛkṣa-ya prag āyatāñi śākhāñi sakñād āchinnāñi sūtratan-tunā prachādya sāvitreṇa kanyāyai prayachati | ‘yā te’lakṣmīr mātṛmayi pitṛmayi sañkrāmāñi sahājā vapi kā cit | tāpi tiṣyeṇa saha devatayā nir-bhājāni nir ṣudāmī sā dviṣantāñi gachatu tiṣyabṛhaspatibhyāñi namo nama iti | tasyā utsargalī sthāvarodake śucau vā devatāyatane ||

athāto haviṣyakalpañi vyākhyāsyāmaḥ | daśavārṣikañi brahmacaryāñi kumāriñpi dvādaśavārṣikañi vā | brahmacaryānte gandharve devakule vā dvāv agni prajvālyā dvau paśu upākaroty aryamē dakṣiṇāñi prājāpatyāñi uttarāni | asaṁbhavे tv ekapāśuh | tanḍulair vā kuryāt | yathāsthānañi paśur yathāsthānam avadānāni tathā havīḥ | agnīñi somāñi varuṇāñi mitrāñi | īndrañi bṛhaspatiñi skandāñi rudrañi vātsiputrañi bhagañi bhaganakṣatrāñi kāliñi ṣaṭhiñi bhadrakāliñi pūṣāñi tvaṣṭārañi mahiṣikāñi ca gandhāhutibhir yajeta ||

athāto haviṣyapuṇyāhaḥ | udakāntāñi gatvā yathopapatti vā payasi sthālpākañi śrapayitvā sarvagandhaiḥ phalottaraiḥ saśiraskāñi snāpayitvā-hatena vāsasā prachādya sthālpakasya juhoti ‘īndrañi varuṇāñi gandharvāñy udakānya agnir jivaputraḥ prajāpatir mahārājaḥ skando’ryamā bhagaḥ prajānaka’ iti ||

yām eva dvitīyāñi rātriñi kanyāñi vivāhayiṣyan syāt tasyāñi rātryām atite niśākāle navāñi sthālim āhṛtya payasi sthālpākañi śrapayitvā sarva-gandhaiḥ phalottaraiḥ saśiraskāñi snāpayitvāhatena vāsasā prachādya sthālpakasya juhoty ‘agnaye somāya mitrāya varuṇāyendrāyodakāya bhagāyā-

ryamne piṣṭe tvaṣṭre raijñe prajāpataya' iti] etā eva devatāḥ puṇīṣaḥ kumībhāḥ vaiśravaṇam iśānaḥ ca yajeta ||

catasroṣṭan vāividhvāḥ śākapiṇḍibhiḥ striyo'nnena ca brāhmaṇān bhojayitvā viñgāyibhiḥ saha sañgāyeyur api vā caturo nartanaḥ kuryāt | 'krīḍaḥ' vaḥ śardho marutau anarvāṇaḥ ratheśubhaḥ kaṇvā abhi prā gayata' iti | akṣatasaktūnām agniḥ puṣṭipatiḥ prajāpatiḥ ca yajeta | 'agninā rayim aśnavat poṣam eva divedive yaśaṣāṇi vīravattamām' || 'prajāpate na hi tvad anya' iti ca | sarvatrodvāhakāṁśv anādiṣṭadevateṣv agniḥ puṣṭipatiḥ prajāpatiḥ ca yajeta ||

atha prāsthānikam | tasmin yathoktam upasamādhāya jayaprabhṛtibhir hutvā paścād bhagī sīcaṇi grīhṇāti ṣastraṇi grīhitvā | 'pūṣā mā' iti yānti yatrodakam | 'śāṇi no devir' ity upasprīya 'prācī dig' iti yānti yathādiśam ||

śaḍ arghyār̥hā bhavanty ācārya ḥtvig rāja vivāhyah priyah snātaka iti | athainam arhayanti | ädau ca karmaṇaḥ | arghyam udakaṇi sauṣadhaṇi darbhā iti | kamse camase vā dadhy aśicya madhu ca varṣiyasa pīdhāya viṣṭarābhyaṇi parigrhya pādyaprathamaiḥ pratipadyante | 'mayi doho'si virajo dohaḥ pādyāyai virājo doham aśiya' ity ahriyamāṇam anumantrayate | 'viṣṭaro'si mātari sida' iti viṣṭaraṇi āstirya tasminn upaviṣṭati | viṣṭara āśinayaikaikāṇi triḥ prāha | 'naiva bho' ity āha 'na marṣa' iti | 'śāṇi no devir' ity apo'bhimantrya pādyābhiḥ prakṣālayate 'dakṣiṇāṇi pādām avanenija idam aham asmin kule brahmavarcasāṇi dadhāṇy uttarāṇi pādām avanenija idam ahaṇi mayi tejo viryam annādyāṇi prajāṇi paśūn brahmavarcasāṇi dadhāṇi' iti | 'apo hi ṣṭhiyābhiḥ' arghyaṇi parigrhya savitrenā madhuparkāṇi 'viṣṭaro'sy antarikṣam adhvīśrayasya' iti viṣṭaram avakṣya 'uru tvā' ity avasārya 'tac sakṣur' ity avekṣya 'prthiviyas tva' iti viṣṭare nidhaya 'madhu vāta ḥtāyata' iti tiṣṭbhiḥ pradesnyā pradakṣiṇām āloḍayati | 'vasavas tvāgnirājano bhakṣayantu pitaras tvā yamarājano bhakṣayantu rudrās tvā somarājano bhakṣayantu adityas tvā varuṇarājano bhakṣayantu viśve tva devā brhaspatirājano bhakṣayantv' iti pradakṣiṇāṇi pratidiśāṇi pratimantraṇi pātrasyānteṣu lepān nīnāṛṣṭi | 'yan madhuno madhavyasya paramasyannādyasya paramam annādyāṇi rūpaṇi tenāhaṇi madhuno madhavyasya paramasyannādyasya paramo'nnādo inadhavyo bhūyasam | trayyai vidyāyai yaśo'si śriyai yaśo'si yaśasc brahmaṇo dīptir asi satyaśir yaśaḥ śrīr mayi śrīḥ śrīḥ śrayatām' iti madhuparkasya catuṣ prāśnāty aṅguṣṭhadvityābhiḥ kaniṣṭhayā prathamāṇi evam anupūrvāṇi sarvābhis tadavaśiṣṭāṇi suhṛde prayachati | ācāmaty 'amṛto-pastaraṇam asi' iti | tasmat asipāṇir gām prāha | tāṇi śāsti 'mama cāmuṣya ca pāpmāṇaḥ jahi hato me pāpmā pāpmāṇaḥ me hatoḥ kuruta' iti | caturo nānāgotrān brāhmaṇān bhojayed | eṣa ādyā upāyah | yady utsṛjen 'mātā'

rudrāṇām' iti jaret 'mātā rudrāṇām duhitā vasūnām svasādityānām amṛtasya  
nābhīḥ | pra nu vocāṇi cikituṣe janāya mā gām anāgām aditiṇi vadhiṣṭa |  
siyavasād bhagavatī hi bhūyā atho vayaṇi bhagavantah syāma | addhi  
tṛṇam aghnye viśvadānīṇi pību śuddham udakam ācarantī | om utsṛjata |  
tṛṇāny attv' ity uktvā tām utsṛṣṭāṇi paśum aṅgaṇi vā | 'nāmāṇīso madhu-  
parkah syād' iti ha vijñāyate | api vā ghṛtaṇdāna eva syāt ||

'anṛksarā ṛjavaḥ santu panthā yebhiḥ sakhyo yanti no varcyam | sam-  
aryamā saṇi bhago no ni nīyāt saṇi jāspatyaṇi stuyamain astu devā' ity  
udāhāraṇi prahiṇotī | śamīśākhayā sapalāśayā pidhāyāharet | etāsām evāpām  
udakārthān kurvita | 'śaṇi na āpo dhanvanyāḥ śaṇi naḥ santv anūpyāḥ |  
śaṇi naḥ sāmudriyā āpaḥ śam u naḥ santu yā imā' ity akevalābhīr adbhiḥ  
snātāṇi 'yā akṛntan yā avayan yāś ca devīr antām abhīto'dadanta |  
tās tvā devīr jarasā saṇi vyayantv āyuṣmatidaṇi pari dhatsva vāsa' ity ahataṁ  
vāsaḥ paridhāpya 'āśāsānā' ity antarato mauṇjena dārbheṇa yoktreṇa vā  
saṇīnahyati | 'āśāsānā saumanasaṇi prajāṇi saubhāgyaiṇ rayim | agner  
anuvratā bhūtvā saṇi nahye sukṛtāya kam | preto muṇcāmi nāmutaḥ  
subaddhām amutas karam | yatheyam indra mīḍhvaḥ suputraḥ subhagāsati ||  
pūṇyā tvelo nayatu hastagṛhyāśvinau tvā pra vahatāṇi rathena | gr̄hān gacha  
gr̄hapatnī yathāśo vaśini tvaṇi vidatham āvadāsi | mā vīdan paripanthino ya  
āśidanti dampatiḥ | sugebhir durgam atītām apa drāṇtī arātaya' ity udāniya |  
uktaṇi vāsasah karma | ācārikāṇi | tūṣṇīṇi nirmanthyaṇi bhrāṣṭrāt saṇtapa-  
naṇi yatra dīpyamāṇāṇi vā bahir agnim upasamādhāya parisamūhya par-  
yunkṣya paristiryājyaṇi vilinotpūtaṇi kṛtvāghārād ājyabhāgāntaṇi hutvāpareṇ-  
agnim ano rathaṇi vāvasthāpya 'yoge yoga' iti yunakti daksīṇam itaram  
uttarām itarām | tūṣṇīṇi vimucya 'khe rathasya khe'nasah khe yugasya śata-  
krato | apālām indras triṣ pūtvā karotu sūryavarcasam' iti hiraṇyaṇi niṣṭark-  
yaṇi badhvādhyadhi mūrdhani daksīṇasmin yugatardmīany adbhir avakṣāra-  
yate 'śaṇi te hiranyam' iti | 'śaṇi te hiranyam' śam u sānty (-tv) āpaḥ śaṇi te  
methī bhavatu śaṇi yugasya tardma | śaṇi ta āpaḥ śatapavitrā bhavantv enā  
patyā tanvā saṇi srjasva' iti | daksīṇataḥ pumān bhavati | atha juhoty  
'agnaye janivide svāhā somāya janivide svāhā gandharvāya janivide svāhā |  
āyuṣaḥ prāṇam' iti saṇtānīr juhoti | jayābhītānān rāṣṭrabṛtaś ca | tāni  
yathoktam | ādhipatyāni juhoti | 'ākūtya' iti tribhis 'tvā' ityantaiḥ |  
'hiranyagarbha' ity aṣṭābhīḥ pratyṛcam | 'bhūḥ svāhē'ti mahāvyāhṛtibhiḥ  
cataśrbhiḥ | 'agna āyūṇiṣi' ity āgnipāvamāṇibhiḥ ca tisṛbhiḥ | hutvā  
kanyāyā mūrdhani saṇṇpātān avanayed 'yā te patighnī tanūr apatighnīṇ  
te tāṇi karomi syāhā | yā te'putriyā tanūḥ putriyāṇi te tāṇi karomi svāhā |

yā te'paśavyā tanūḥ paśavyāṁ te tāṁ karomi svāhā' iti tribhiḥ | udag  
 agner darbheṣu prācīm̄ avasthāpya śuciḥ purastāt pratyānī upayantā  
 'devasya te savitūḥ prasave' śvinor bāhubhyāṁ pūṣṇo hastābhyaṁ hastāṁ  
 gṛhṇāmī' iti hastāṁ gṛhṇātī daksīṇam uttānaṁ sāṅguṣṭhamī nīcāriktaṁ  
 ariktenaivāṁ savyaṁ savyena | 'grbṛhṇāmī' iti catasro varāṁ vācayati 'grbṛh-  
 ᄀāmī te suprajāstvāya hastā mayā patyā jaradaśīr yathāsaḥ | bhago aryamā  
 savitā puraṇdhir mahyaṁ tvādūr gārhapatyāya devāḥ || tāṁ puṣaṁ śivata-  
 māṁ erayasva yasyāṁ bijaṁ manuṣyā vapanti | yā na ūrū uśati viśrayāte  
 yasyāṁ uśantaḥ praharāma śepam || sono dadad gandharvāya gandharvo  
 dadad agnaye | rayin ca putrāṇīś cādād agnir mahyam atho imām || somaḥ  
 prathamo vivide gandharvo vivida uttaraḥ | tṛṭīyo agniś te patis turīyo'haṁ  
 manuṣyājā' iti | tato gāthā vācayati 'saravatī predam ava' ity anuvākam |  
 ubhāv ity eke | yadi pṛthak tantraṁ pradaksīṇam agnim ānīya tatraivopa-  
 veṣya saṃsthāpayet | ekakarmaṇī tantra uttareṇāgnīṇī pratyetya tato  
 vivāhāḥ | 'ya ime dyāvāprthivi' ityādaya udvāhe homā jayaprabhṛtayaś ca  
 naikakarmaṇī tantra svīṣṭakṛd ājyabhāgau ca | paścād agner darbheṣu 'sā  
 tvam asi' iti vācayati | 'sā tvam asy amo' ham amo'ham asmi sā tvaṇi tā  
 ehi vivahāvahai punīṣe patrāya kartave rāyaspōṣāya suprajāstvāya suviryāyā'  
 iti | agnim abhidaksīṇam ānīya'ihy āśmānam' iti varāṇi daksīṇena padāś-  
 mānam āsthāpayati | 'ehy āśmānam ātiṣṭhāśmeva tvaṇi sthīro bhāva |  
 krṇvantu viśve devā āyuṣ te śaradaḥ śatām' iti | 'ātiṣṭhemam' iti yadhūm |  
 'ā tiṣṭhemam āśmānam āśmeva tvaṇi sthīra bhāva | pra mṛṇīḥi duvasyavah  
 sahasva pṛtanyata' iti | ājyasyāñjalāv upastiryā 'idaiḥi havir' ity abhimṛ-  
 ᄀyāthāsyai śamilājān āvapati bhrātā brahmacārī vā | tān avichindatī juhoty  
 'aryamaṇāḥ nu devaiḥ kanyā agnim ayakṣata | so'smā devo aryamā preto  
 muñcātu māmuṣya gr̄hebhyāḥ svāhā' | 'agnir mā janimān' iti vācayati |  
 'agnir mā janimān anayā janimantaiḥ karotu jīvapatnir bhūyāsam | 'iyanī  
 nānī' iti sarvatrānuṣajati | 'iyanī nāry upabṛute toknāny āvapantikā |  
 dirghāyur astu me patir edhantām jñātayo mam' iti | paryayaṇe paryayaṇe  
 lājāhomo yājāmānaḥ cāśmānaḥ cāsthāpayati | 'gandharvāṇi pativedanam'  
 iti | 'gandharvāṇi pativedanaiḥ kanyā agnim ayakṣata | so'smān devo gandhar-  
 vāḥ preto muñcātu māmuṣya gr̄hebhyāḥ svāhā || 'somo mā jñātimān' iti  
 vācayati | 'somo mā jñātimān anayā jñātimantaiḥ karotu jīvapatnir bhūyā-  
 sam | 'tryambakaḥ yajāmaḥ' iti | 'tryambakam yajāmahe sugandhiḥ  
 patipoṣaṇam | urvārukam iva bandhanān mṛtyor mukṣīya māmuṣya gr̄he-  
 bhyāḥ svāhā | 'pūṣā mā paśumān' iti vācayati | pūṣā mā paśumān anayā  
 paśumantaiḥ karotu jīvapatnir bhūyāsam | śiṣṭān svīṣṭakṛte juhoti śūrpeṇā

kartā | varo dakṣinā | tūṣṇīṁ hastau vimucya ‘vi te muñcāmi’ iti saṃnaha-nam | uttarato’gner darbheṣu prāciṇi prakṛāmayaty ‘ekam iṣe dve ūrje triṇi rāyaspoṣāya catvāri mayobhvāvā pañca prajābhyaḥ saḍ ṛtubhyo dīrghāyutvāya saptamaṇi sakha saptapadā bhava sumṛdikā sarasvatī | mā te vyoma saṇḍitse viṣṇus tvānvetu’ ity anuṣaṅgah | ‘tac cakṣur’ ity ādityam upasthā-payati | astamite’gnim | jīvantīṇi dhruvaṇi svastyātreyaiṇi darśayaty arundha-tīṇi ca | etcēśam ekaikaiṇi ‘paṣyasi’ ity āha | ‘paṣyāmī’ iti pratyāha | ‘sumāṅga-lir iyanī vadhuṛ imāṇi sam eta paṣyata | saubhāgyam asyai datvā yāthāstaṇi vi paretana’ iti vīkṣitān anumantrayate | ‘ud uttamam’ iti prāg udicīmī āvasathaiṇi yatīm anumantrayate yato vā syāt | ‘ud uttamam ārohantī vyasya-ntī pṛtanyataḥ | mūrdhānaiṇi patyur āroha prajayā ca virāḍ bhava || imāṇi tvam indra mīḍhvali snuputraṇi subhagāṇi kṛṇu | daśāsyāṇi putraṇā ā dhehi patim ekādaśaiṇi kṛḍhi | samrājñī śvaśure bhava samrājñī śvaśrvāṇi bhava | nanāndari samrājñī bhava samrājñī adhi devīṣu || snuṣāṇāṇi śvaśurāṇāṇi ca prajāyāś ca dhanasya ca | patināṇi devarāṇāṇi ca sajātānāṇi virāḍ bhava’ iti ||

puṇyāhe yuṇkte | ‘yoge yoga’ iti yunakti | ‘aṅkanyaṇkā abhito rathaṇi ye dhvānta vātāgram abhi ye saṇipatanti | dūrchetih patatrinī vājinivāṇis te no’gnayaḥ paprayaḥ pārayantv’ iti cakre anumantrayate | ‘khe rathasya khe’nasah khe yugasya ca tardmasu | khe akṣasya khe avadadhāmī’ iti yuga-tardmasu śamiśākhām avadadhāti | ‘sukiuṣukaṇi śalmalim viśvarūpaṇi hiraṇyavarnaiṇi suvṛtaṇi sucakram | ā roha sūrye amṛtasya yoniṇi syonaṇi patye vahatuṇi kṛṇuṣva’ ity āropayate | ‘mā vidan paripanthinah’, ‘sumāṅga-lir’ iti ca pravālhayate | ‘saṇkāśayā vivahataṇi brahmaṇā grhair aghoreṇa cakṣuṣā maitreṇa | paryāṇaddhaṇi viśvarūpaṇi yad asyāḥ syonaṇi patibhyaḥ savitā kṛṇotu tad’ iti vadhuṣaṇgame | ‘ye śmaśāneṣv’ iti śmaśāneṣu | ‘ye śmaśāneṣu puṇyajanāḥ śāvāś teṣu śerat | atraiva te ramantāṇi mā vadhuṛ anvavekṣata’ iti | ‘ye vaneṣv’ iti mahāvanaṇi mahāvṛkṣam dṛṣṭvā | ‘iha rađir’ iti krūraṇi dṛṣṭvā | ‘namo astu sarpebhyā’ iti sarpāṇi | ‘ye tīrthāṇi’ iti tīrthe ‘tā mandasānā’ iti ca | ‘tā mandasārā manuṣo duroṇā ā dhattaiṇi rayiṇi sahavīraṇi vacasyave | kṛtaṇi tīrtham supramāṇaiṇi śubhaspati sthāṇum pathēṣṭhām apa durmatiṇi hatam || ayanī no mahyāḥ pāraṇi svasti nēṣad vanaspatiḥ | sīrā nāḥ sutarā bhava dīrghāyutvāya varcase || aśmanvatī riyate saṇi rabhadhvam uttiṣṭhata pracaratā sakhaṇyāḥ | atrā jahāma ye āsann aśevāḥ śivāṇ vayam ut taremābhi vājān’ iti ||

'śāṇi na' iti nadīṇi tarati | 'ya ḡta' iti rathāṅge'vaśīrṇe | 'ya ḡte ciḍ abhiśriṣṭaḥ purā jatrubhya āṭṛdah | saṇḍhātā saṇḍhiṇi maghavā purūvasur niṣkartā vihṛutaṇi punar' iti || aparāhṇe'dhivṛkṣasūrye gr̄hān upayāya 'ūrjaṇi bibhrati' iti gr̄hān pratidr̄ṣya japatī | 'ūrjaṇi bibhrati vasuvaniḥ sumedhā gr̄hān āgāṇi modamānā suvarcālī | aghoreṇa cakṣuṣāhaṇi maitreṇa gr̄hāṇāṇi paṣyantī vaya ut tirāmī || gr̄hāṇām āyuḥ pra vayaṇi tirāma gr̄hā asmākaiḥi pra tirantv āyuḥ | gr̄hān ahaṇi sumanasaḥ prapadye viraghni virapatiḥ suševā | irāṇi vahato għṛtam ukšamānām (?)teṣv ahaṇi sumanāḥ saṇi viśāmi || yeṣāṇi madhye'dhipravasann eti saumanasaṇi bahu | gr̄hān upahvayānahe te no jānantu jānataḥ|| sūnṛtāvantah svadhāvanta iñāvanto ha sāmadāḥi | akṣudhyā atṛṣyā gr̄hā māsmad bibhetana|| upahūtā iha gāvah upahūtā ajāvayah | atho annasya kīlā upahūto gr̄heṣu me|| upahūtā bhūridhanāḥi sakħayah sādhusaiḥ madāḥi | arīṣṭāḥi sarvapuruṣā gr̄hā naḥi sāntu sarvadā' iti ||

ulaparājīṇi str̄ṇāty ā śayaniyāt | tayā praviṣati | adhyābitāgnīṇi sodakaṇi sauṣadham āvasathaiḥi pratipadyate | rohiṇyā mūlena vā yad vā punyoktam apareṇāgnim ānaḍuhe rohite carināny upaviṣyāpi vā darbheṣy eva jaya-prabhr̄tibhir hutvā 'agnir aitū prathama' iti ca | 'agnir aitū prathamio devatānāṇi so'syāḥi prajāṇi nayatu sarvam āyuḥ | tad ayaṇi rājā varuno' nuuṇanyatāṇi yatheyaṇi strī pautram aghaiḥi nirundhyāt svāhā || agnir imāṇi trāyatāṇi gārhapatyah so'syāḥi prajāṇi muñcatu mṛtyupāśāt | ariktopasthā jīvatām astu mātā pautram ānandam abhi vi budhyatām iyaṇi svāhā|| mā te gr̄he niśi ghora utthād anyatra tvad rudatyah saṇi viśantu | jīvaputrā patiloke vi rāja paṣyantī prajāṇi sumanasyamānāṇi svāhā || mā te kumāraḥ stanadhaḥi pra māyi mā tvaṇi vikeṣy ura ā vadhiṣṭhāḥ | stanāṇi dhayantaṇi savitūbhi rakṣatu ā vāsasah paridhānād bṛhaspatir viśve devā abhi rakṣantu nityāṇi svāhā || agne prāyaścitte tvaṇi devānāṇi prāyaścittir asi yāsyāṇi bhṛṣā tanūś tām asyā nāśaya svāhā|| vāyo prāyaścitte | sūrya prāyaścitte | candra prāyaścitte | viṣṇo prāyaścitte | viṣṇo prāyaścitte | candra prāyaścitte | sūrya prāyaścitte | vāyo prāyaścitte | agne prāyaścitte tvaṇi devānāṇi prāyaścittir asi yāsyāṇi bhṛṣā tanūś tām asyā nāśaya svāhā || tryāyuṣāṇi jamadagineḥ kaṣyapasya tryāyuṣam | yad devānāṇi tryāyuṣāṇi tan me astu tryāyuṣam" iti | ājyasyaikadeśe dadhy āśicya 'dadhikrāvṇa' iti trir dadhi bhakṣayitvā māṇavakāyotsanga 'idam agna' iti phalāṇi pradadāti | tūṣṇīṁ upacaritaṇi sthālipākam ūrapayitvā tasyāgnim iṣṭvā

prajāpatiṇi ca śeṣaiṇi prāśnītaḥ | 'annam eva vivananam annaiṇi sañcivananaiṇi  
kṛtam | annaiṇi paśūnāṇi prāṇo'nnaiṇi jyeṣṭhaṇi bhiṣak smṛtam || annamayena  
maṇinā prāṇasūtreṇa prāśnīṇi | sinomī satyagranthinā hṛdayaiṇi ca manaś  
ca te || saha vācā mano astu saha cittaiṇi saha vrataṁ | cakram ivāṇaṇuḥaḥ  
padaiṇi mām evānv etu te manah || māṇi caiva paṣya sūryaiṇi ca mā cānyeṣu  
manah kṛthāḥ | cākravākaṇi sañcivananaiṇi mama cāmuṣyāś ca bhūyād' iti||  
sañcivatsaraṇi brahinacaryaiṇi carato dvādaśa rātrīḥ ṣaṭ tisra ekāṇi vā||

ṛtam eva parameṣṭhi TB. 1, 5, 5, 1;  
MS. 1, 7, 2, 23; GG. 9, 7, 1., var.  
dadāmi te (laukika?) nowhere.  
prati gṛhṇāṇi (laukika?) nowhere.  
samānā va ākūtiḥ KS. 10, 12; MS. 2,  
2, 2, 6: 30, 10 with vā; MG.  
1, 8, 10.

saṇi vo manāṇi saṇi vratā KS. 10.  
12; MS. 2, 2, 6: 20, 8;  
AV. 3, 8, 5.

prajābhayas tvā KS. 30, 5; TS. 3, 3,  
6. 2.

rāyaspōṣāya tvā gṛhṇāmi TS. 1, 6,  
1, 3.

hiranyavarṇaḥ śucayaḥ pāvakāḥ TS.  
5, 6, 6, 1. (a); AV. 1, 33, 1; MS.  
1, 2, 1: 9, 12, 2, 13, 1: 151, 7;  
ApMB. 1, 2, 1, 2.

yāsāṇi rājā varuṇo yāti madhye TS.  
5, 6, 1, 1. (b); RV. 7, 49, 3; AV.  
1, 33, 2; MS. 2, 13, 1: 151, 11;  
ApMB. 1, 2, 3.

yāsāṇi devā divi kr̄ṇvanti bhakṣam  
TS. 5, 6, 1, 1. (c); AV. 1, 33, 3;  
MS. 2, 13, 1: 152, 1; ApMB. 1,  
2, 4.

śivena mā cakṣuṣū paṣyatāpaḥ TS.  
5, 6, 1, 1. (d); AV. 1, 33, 4; MS.  
2, 13, 1: 152, 5; AB. 8, 6, 10.  
A reference to TS. or AV. may be  
meant; (the verses do not occur  
in KS.).

indrāya svāhā KS. 1, 5, 7.

indrāṇyai svāhā: nowhere.

kāmāya svāhā	,,
bhagāya svāhā	,,
hriyai svāhā	,,
śriyai svāhā	,,
lakṣmyai svāhā	,,
puṣṭyai svāhā	,,

viśvāvasave gandharvarājāya svāhā:  
nowhere.

(indrāya-gandharvarājāya; in this  
order the verse does not occur  
anywhere; in a different order it  
is found in VS., TS.)

śubhaṇi vada dunduhe: nowhere.

devasya tvā savituh prasave: com-  
mon.

yā te lakṣmīr mātṛmayī: nowhere.  
agnaye svāhā: common.

somāya svāhā .. (KSA. 1,5,7)

varuṇāya svāhā ..

mitrāya svāhā ..

indrāya svāhā ..

bṛhaspataye svāhā ..

skandāya svāhā: nowhere.

rudrāya svāhā: common.

vātsiputraḥyā svāhā: nowhere.

bhagāya svāhā ..

bhagānaksatrebhyah svāhā ..

kālyai svāhā .. : nowhere.

bhadrakālyai svāhā ..

pūṣṇe svāhā KS. 1, 5, 7.

tvaṣṭre svāhā KSA. 3, 5.

mahiṣikāyai svāhā: nowhere.

indrāṇyai varuṇāyai gandharvāyai

etc.: nowhere. agnaye svāhā: nowhere in this order.  somāya svāhā mitrāya svāhā: varunāya•svāhā indrāya svāhā udakāya svāhā VS. 22, 25. bhagāya svāhā aryamne svāhā pūṣne svāhā tvaṣṭre svāhā rājñe svāhā TB. 3, 10, 7, 1. prajāpataye svāhā kumbhāya svāhā: nowhere. vaiśravaṇāya svāhā SB. 5, 6. īśānāya svāhā ApMB. 2, 18, 16. krīḍāṇi vah śardho mārutah KS. 21, 13. RV. 1, 37, 1 = TS. 4, 3, 13. 6 = MS. 4, 10, 5: 155, 4, everywhere where one, why then by sakala- pāṭha? agninā rayim aśnavat RV. 1, 1, 3; TS. 3, 1, 11, 1; MS. 4, 10, 4: 152, 9. prajāpate na hi tvad anya etāḥ KS. 15: 8, everywhere with difference. ākūtaṇi cākūtiś ca TS. 3, 4, 4, 1; MS. 1, 4, 14: 63, 17. ṛtāśāḍ ṛtadhāmāgnih BS. 18, 14, (a) suṣumṇāḥ sūryaraśmīḥ KS. 18, 14, (b) saṃhito viśvasāmā KS. 18, 14. (c) bhuiyuh suparṇah KS. 18. 14, (d) prajāpatir viśvakarmā KS. 18. 14. (e) iśiro viśvavyacah KS. 18, 14, (f) 14 (g) sa no bhuvanasya pate KS. 18, asmal brahmaṇe'smai kṣatrāya KS. 18, 14, (h) samudro'si nabhasvān KS. 18, 14, (i) yās te agne sūrye rucaḥ VS. 18, 47; KS. 16, 16. yā vo devāḥ sūrye rucaḥ VS. 18, 47; KS. 16, 16. rucaṇi no dhehi brāhmaṇesu VS. 18, 48; TS. 5. 7. 6. 3; MS. 3, 4, 8: 56, 3. tat tvā yāmi brahmaṇā vandamā- nah VS. 18, 49: KS. 4, 16.	agnir bhūtānām adhipatiḥ TS. 3, 4, 5, 1. indro jyeṣṭhānām adhipatiḥ TS. 3, 4, 5, 1. yamaḥ pṛthivyā adhipatiḥ TS. 3, 4, 5, 1; PG. I, 5, 10. vāyur antarikṣasya TS. 3, 4, 5, 1; AV. 5, 24, 8; PG. I, 5, 10. sūryo divah TS. 3, 4, 5, 1; PG. I, 5, 10. candraṁ nakṣatrānām TS. 3, 4, 5, 1; PG. I, 5, 10; AV. 5, 24, 10. bṛhaspatir brahmaṇah TS. 3, 4, 5, 1; PG. I, 5, 10. mitrah satyānām KS. 15, 5; TS. 1, 8, 10, 2; VS. 9, 39; MS. 2, 6, 6: 67, 12. varuṇo'pām TS. 3, 4, 5, 1; PG. I, 5, 10. (d); AV. 5, 24, 4. samudraḥ srotyānām TS. 3, 4, 5, 1; PG. I, 5, 10. samudraḥ srotyānām TS. 3, 4, 5, 1; PG. I, 5, 10. soma oṣadhinām TS. 3, 4, 5, 1; PG. I, 5, 10. savitā prasavānām TS. 3, 4, 5, 1; PG. I, 5, 10; AV. 5, 24, 1. rudraḥ paśūnām TS. 3, 4, 5, 1; PG. I, 5, 10; VS. 9, 39; KS. 15, 5. tvastā rūpāṇam TS. 3, 4, 5, 1; PG. I, 5, 10. viṣṇuḥ parvatānām TS. 3, 4, 5, 1. mauṭo gaṇānām TS. 3, 4, 5, 1. PG. I, 5, 10. pitaraḥ pitāmahāḥ KS. 39, 7. TB. 4, 3, 3, 2. pūṣā mā prapathe KS. 7, 2, 9; SM. 1, 5, 4: 71, 8. śāṇi no devir abhiṣṭaye KS. 13, 15; common. prāci dig agnir devatā KS. 7, 2, 9, common. mayi doho'si virājaḥ: nowhere in this form; with a different order cp. AG. I, 24, 22; HG. I, 13, 1; MG. I, 9, 7. viṣṭaro'si mātari sīda: nowhere. naiva bhoḥ (laukika?) .. na mārṣa (,,) ..
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dakṣināṇī pādām AB. 1, 27, 8; SMB. 2, 8, 7; GG. 4, 10, 10.  
 uttaraṇī pādām: nowhere.  
 āpo hi ṣṭhā mayobhuvaḥ KS. 16, 4;  
 common.  
 yo vah śivatamo rasaḥ KS. 16, 4.  
 tasmā araiḥ gamāma vah KS. 16, 4.  
 common.  
 viśtaro'sy antarikṣam: nowhere.  
 īru tvā vātāya KS. 1, 4.  
 tac cakṣur devahitam RV. 7, 66, 16;  
 VS. 36, 24; MS. 4, 9, 20; 936, 4;  
 pr̄thivyāś tvā nābhau sādayāmi VS.  
 1, 11; KB. 6, 14. (Not in KS.  
 why then by pratīka?)  
 madhu vātā ṛtāyate KS. 39, 3; RV.  
 1, 90, 6; common.  
 madhu naktam utoṣasā ,, RV. 1, 90,  
 7.  
 madhumān no vanaspatiḥ KS. 3, 9,  
 3; RV. 1, 90, 8.  
 vasavas tvāgnījājāno bhakṣayantu  
 SS. 4, 21, 8; AG. 1, 24, 15, with  
 a variant.  
 yan madhuno madhavyasya: with  
 variants in ApMB. 2, 10, 5; PG.  
 1, 3, 30.  
 trayyai vidyāyai yaśo'si ApMB. 2,  
 10, 1. with variant.  
 amṛtopastaraṇam asi: cp. PG.  
 mama cāmuṣya ca pāpmāṇāṇi jahi  
 PG. 1, 3, 27. with variant.  
 hato me pāpmā AG. 1, 24, 31; MG.  
 1, 9, 20.  
 pāpmāṇāṇi me hata MG. 1, 9, 20.  
 onī kuruta: cp. BGS.  
 mātā rudrāṇām RV. VIII. 101, 15;  
 SMR. 2, 8, 15; ApMB. 2, 10, 9 be-  
 ginning with gaur dhenu bhavyā.  
 sūyavasād bhagavatī RV. 1, 164,  
 40 = AV. 7, 73, 11.  
 om utsṛjata: cp. BGS.  
 ṭṛṇāny attu: cp. BGS.  
 anṛkṣarā Ṭjavah: cp. BGS. (not in  
 KS.)  
 saṇī na āpo dhanvanyāḥ KS. 2, 1;  
 AV. 1, 6, 4. (KGS. differs from  
 both).  
 yā akrntan yā avayan cp. BGS; ours  
 differs from all.  
 āśāśānā saumanasam KS. 1, 10; AV.  
 14, 1, 42. (c+d differ) TS. 1, 1,  
 10, 1. var.; ApMB. 1, 2, 7 agrees

with TS.; our sūtra agrees with  
 TS. and not with KS.  
 preto muñcāmi nāmutaḥ RV. X. 85,  
 25 = AV. 14, 1, 17; AG. 1, 7, 13;  
 ApMB. 1, 4, 5, (var.); SMB. 1,  
 2, 3.  
 pūṣā tveṭo nayatu hastagrhya ApMB.  
 1, 2, 8; RV. X. 85, 26 with—nā  
 for—nau.  
 mā vidān paripanthinal = RV. X. 85.  
 32 = AV. 14, 2, 11—1, 6, 10.  
 yoge yoge KS. 16, 1; RV. 1, 30, 7;  
 AV. 19, 24, 7; SV. 1, 163;  
 ApMB. 1, 6, 3.  
 khe rathasya khe'nasah RV. VIII  
 91, 7; AV. 14, 1, 41; MB. 1, 8,  
 11. (d. differs in all from KGS.).  
 saṇī te hiranyaṇi ApMB. 1, 1, 10.  
 with ṭrdma for tardma; AV. 14,  
 1, 40 with variant.  
 agnaye janivide svāhā ApMB. 1, 4,  
 3; MG. 1, 10, 8 with jana-  
 somāya janivide svāhā ApMB. 1, 4,  
 3; MG. 1, 10, 8 with jana-  
 gandharvāya janivide svāhā ApMB.  
 1, 4, 3; MG. 1, 10, 8 with jana-  
 ayuṇṣah prāṇam saṇī tanu KS. 39, 7.  
 prāṇāḍ vyānam " " " "  
 vyānāḍ apāṇam " " " "  
 apāṇāc cakṣuh " " " "  
 cakṣuṣah śrotram " " " "  
 śrotṛād vācaṇi " " " "  
 vāca ātmānam " " " "  
 ātmānah pṛthivīm " " " "  
 pṛthivīya antarikṣam " " " "  
 antarikṣād divam " " " "  
 divāḥ svah " " " "  
 akūtyai tvā svāhā, kāmāya tvā svāhā  
 samṛdhe tvā svāhā KS. 13, 11, 12;  
 TS. 3, 4, 2, 1; TB. 2, 5, 3, 2.  
 yah prāṇato nimiṣataḥ KS. 40, 1. (b)  
 ya ojodā baladāḥ KS. 40, 1. (c)  
 yena dyaur ugrā KS. 40, 1. (d)  
 ya imē dyāvapṛthivi KS. 40, 1. (e)  
 yasyeme viśve girayah KS. 40, 1. (f)  
 āpo ha yan mahatih " " (g)  
 ā naḥ prajām " " (h)  
 agna āyūṇṣi pavase RV. IX. 66, 19;  
 KS. 4, 11: common.  
 agnir ṣṭhā pavamāṇah RV. IX. 66,  
 20; VS. 26, 9. (not in KS.)

agne pavasva svapāḥ IX. 66, 21;  
 KS. 19, 14. VS. 8. 38. (This is  
 the order of the verse implied by  
 commentator; this is found in  
 RV. and not in KS. Does our  
 sūtra follow RV. here?)

yā te patighnī tanūḥ MG. 1, 24, 5.  
 yā te patiriyā tanūḥ: nowhere.

yā te paśavāyā tanūḥ „  
 devasya te savituh: only in SMB. 1,  
 6, 18. (which adds 'asau' at the  
 end; devasya tvā is common).

grbhñāmi te suprajāstvāya hastau:  
 nowhere with hastau; hastam:  
 ApMB. 1, 3, 3; with saubhagat-  
 vāya RV. X. 85, 36.

tāṇi pūṣāṇi śivatamāṁ erayasva RV.  
 X. 85, 37; AV. 14, 2, 38; ApMB.  
 1, 11, 6.

somo dadad gandharvāya: cp. BGS.  
 somaḥ prathamo vivide: „ „  
 sarasvati predam ava ApMB. 1, 3, 5.  
 (there is no anuvāka in any of the  
 Saṃhitās beginning with *saras-  
 vati predam*.) Does our sūtra have  
 any other Mantrapāṭha before it?)

sā tvam asy amo'ham KS. 35, 18.  
 (var.) AG. 1, 7, 6. (var.); ApMB.  
 1, 3, 14. (var.). Why should  
 KGS. differ from KS.?

ehy aśmānam ā tiṣṭha AV. 2, 13, 4.  
 (var.); SG. 1, 13, 12; MG. 1, 10,  
 16. with variants.

ā tiṣṭhemam aśmānam ApMB 1, 5,  
 1. (c+d var.)

idaṁ bavīḥ KS. 38, 2; VS. 19, 48;  
 MS. 3, 11, 10; 156, 16.

aryamaṇam nu devam: cp. AGS.  
 agnīr mā janimān: nowhere.

iyāṇi nāry upabītū tokmāni AV. 14,  
 2, 63. (b+d var.); ApMB. 1, 5,  
 2. (var.); SMB. 1, 2, 2.

gandharvāṇi pativedanam: nowhere.  
 somo mā jñātimān „  
 tryambakam yajāmahe KS. 9, 7.  
 (d differs); RV. VII. 59, 12; VS.  
 3, 60; TS. 1, 8, 6, 2; MS. 1, 10,  
 4; 144, 12. all with variants.

pūṣā mā paśumān: nowhere: but cp.  
 pūṣā mā paśupāḥ pātu KS. 7, 2;  
 MS. 1, 5, 4; 71, 8.

vi te muñcāmi KS. 5, 3; TS. 1, 6, 4,  
 3; MS. 1, 4, 1; 48, 2; all differ

among themselves.  
 ekam iṣe viṣṇus tvāṇv etu: cp. AGS.  
 dve ūrje viṣṇus tvāṇv etu: „ „  
 trīṇi rāyaspōsāya „ „ „  
 catvāri mayobhavāya „ „ „  
 pañca prajābhyaḥ „ „ „  
 ṣaḍ rtubhyo dirghāyatvāya „ (note  
 dirghā-)  
 sakhaḥ saptapadā bhava... (not in KS)  
 differs from all.

tac caksur devahitam (not in KS);  
 found in others.

paśyasi (laukika?) not found.

paśyāmi ( „ ) „ „ „  
 sumāṅgalir iyāṇi vadhuḥ: cp. AGS.  
 ud uttamam ārohanti ApMB. 1, 6, 5.  
 imāṇi tvam indra mīdhvah: cp. AGS.  
 samṛājñī śvaśure bhava RV. X. 85,  
 46; ApMB. 1, 6, 6; SMB. 1, 2, 20.  
 snusāṇāṇi śvaśurāṇāṇi ca ApMB. 1,  
 6, 7 with devrāṇāṇi for devarāṇāṇi  
 yoge yoge KS. 16, 1: common.

añkanyañkā abhitih ApMB. 2, 21,  
 17; TS. 1, 7, 7, 2; MG. 1, 31, 4;  
 PG. 3, 14, 6. HG. 1, 12, 2, all  
 with variants.

kho rathasya khe'naśaḥ: cp. MG.  
 sukiñśukaṇi śalinalim RV. X. 85,  
 20 (with lokam for our yonim);  
 AV. 14, 1, 61 var.; ApMB. 1, 6,  
 4. var.; MG. 1, 13, 6—RV.

mā vidan paripanthināḥ: cp. Kauś.  
 GS.

sanṄkāśayā vivahatam AV. 14, 2, 12.  
 var.; ApMB. 1, 7, 10. with vari-  
 ant.

ye pathinām (pratika) KS. 17, 16;  
 VS. 16, 60; TS. 4, 5, 11, 1; MS.  
 2, 9, 9; 129, 1.

ime catvārah KS. 13, 15.

ye śmaśāneśu: nowhere.

ye vanesu śaspiñjarāḥ KS. 17, 16;  
 (VS. 16, 58; TS. 4, 5, 11, 1; MS.  
 2, 9, 9; 128, 15 ye vrkṣesu).

iha rādiḥ: nowhere; iha rātiḥ VS. 8,  
 51; PG. 1, 10, 1.

namo astu sarpebhyāḥ KS. 16, 15;  
 VS. 13, 6.

ye śīrthāni KS. 17, 16; common.

tā mandasānā RV. X. 40, 13=Ap-  
 MB. 1, 6, 12.

ayan̄ no mahyāḥ pāram APMB. 1,  
 6, 13.

aśmanvatī rīyate RV. X. 53, 8 var.; AV. 12, 2, 26, var.; VS. 35. 10. TA. 6, 3, 2.  
 śām no devir abhiṣṭaye: common. ya ṛte cid abhiṣrīṣah AV. 14, 2, 47: RV. VIII. 1, 12. has iṣkartā for our nīs—  
 ūṛjām bibhratī KS. 38, 13 has bibhrad vasuh, masc; and sivena for our maitreṇa; AV. 7, 60, 1. var.; VS. 3, 41. var.  
 gṛhāṇām āyuh KS. 38, 13.  
 gṛhān aham HG. 1, 29, 2. varies; HG 1, 14, 6. var.  
 yesām madhye: nowhere in this form.  
 sūnṛtāvantaḥ svadhāvantah AV. 7, 60, 6 with variant.  
 upahūtā iha gāvah AV. 7, 60, 5. var.; VS. 3, 43; HG. 1, 29, 1 = AV.  
 upahūtā bhūridhanāḥ AV. 7. 60. 4 HG. 1, 29, 1 with variants.  
 agnir aitu prathamo devatānām Ap. MB. 1, 4, 7; SMB. 1, 1, 10; PG. 1, 5, 11. HG. 1, 19, 7 all differ from ours.

agnir imāṇi trāyatāṇi gārhapatyah: nowhere in this form; cp. imāṁ agnis SMB. 1, 1, 11; ApMB. 1, 4, 8.  
 mā te gṛhe niśi ghora utthāt SMB. 1, 1, 13 with ghoṣah=ApMB. 1, 4, 9.  
 mā te kumārah ApMB. 1, 4, 9 var. agne prāyaścitte ApMB. 1, 10, 3; PG. 1, 11, 2.  
 vāyo prāyaścitte ApMB. 1, 10, 4. sūrya prāyaścitte „ 1, 10, 5 with āditya.  
 candra prāyaścitte: nowhere. viśu prāyaścitte „ tryāyusāṇi jamadagneḥ ApMB. 2, 7, 2; AV. 5, 28, 7: common.  
 dadhikrāvṇah KS. 6, 9; 7, 4: common. idām agne KS. 16, 11: common. annam eva vivananam: nowhere. annamayena maṇinā „ saha vācā mano astu „ māṇi caiva paśya sūryāṇi ca: nowhere.

The fact that while MGS. employs about 179 mantras or mantra-  
 portions in the marriage ceremony KGS. uses about 233 should alone suggest  
 that the KGS. is posterior to the MGS. That it is indeed so is ensured by  
 the following:—

(a) In choosing a girl the two Gṛhya-sūtras prescribe:—

MGS.:—

vijñānam asyāḥ kuryāt| aṣṭau loṣṭān āharet| sītāloṣṭāṇi vediloṣṭāṇi dūrvāloṣṭāṇi gomayaloṣṭāṇi phalavato vṛkṣasyādhastāl loṣṭāṇi śmaśāna-  
 loṣṭāṇi adhvaloṣṭāṇi irīḍaloṣṭāṇi iti ||

KGS.:—

bhāgadheyam api vā piṇḍaiḥ parīkṣayet| sītāyā hradād goṣṭhād ādevanād ādahanāc catuṣpathād irī-  
 ṇāt saṇubhāryāṇi navamam|

KGS. is patently an improvement on MGS. The latter prescribes eight earthclods and agrees in this, with ĀśvaGS. (I. 4. 12), while KGS. prescribes nine and goes with GobhilaGS. (II. 1. 3-4); and we have already seen that GobhGS. is later than ĀśvaGS.

(b) MGS. and KGS. prescribe preparation of argha with a cow:—

MGS. I. 9. 19-22:—

asipānīr gāṇī prāha | hato me pāpiṇā  
pāpmāṇai me hata | oṃ kuruteti  
preṣayati | caturo bṛāhmaṇa nānā  
nānāgotrān bhojayet | paśvāṇai  
pāyasaṇai vā kārayet | nāmāṇiso  
madhuparka iti śrutiḥ ||

KGS. II. 12 15-21:—

tasmā asipānīr gāṇī prāha | tāṇī sāstri  
mama cāmuṣya ca pāpmāṇai jahi  
hato me papmā pāpmāṇai me  
hatonī kuruteti | caturo nānāgotrān  
brāhmaṇān | esa ādya upāyāḥ |.....  
nāmāṇiso madhuparkah syād iti ha  
vijñāyate | api vā ghṛtaudana eva  
syāt ||

The MGS. enjoins the feeding of the cow to the four Brahmans; the injunction is unrestricted and implies that the practice was common in the time of the author of this sūtra. KGS. enjoins the same, but adds “esa ādya upāyāḥ”, i.e. this was valid only in Kṛtayuga (and not in Kali; so Devapāla and Paddhati), implying thereby that the author of the KGS. considered himself *avara*, a child of the Kali age and that in his time the practice of cow-killing, which was common in the holy age, had ceased to exist.

Further, both the sūtras prescribe that meat is essential for madhuparka and cite a śruti to that effect. But KGS. adds ‘api vā ghṛtaudana eva syāt’ and this negates the force of the śruti, implying thereby that the priests had begun to discard meat-eating in the time of the author of the KGS.

Similarity, amounting to virtual identity prevails in the two sūtras. The beginning of the two is as follows:—

MGS. :—

upanayanaprabhṛti vratacārī syāt |  
mārga vāsāḥ samhatakeśo  
bhaikṣācāryavṛttih, saśalkadandah,  
saptamuñjāṇi mekhalaṇi dhārayed  
ācāryasyāpratikulah sarvakārī |  
yad enam upcyāt tad asmai dadyād,  
bahūnāṇi yena sañyuktah | nāsyā  
śāyyām āviśen na sañvastrayet | na  
ratham ārohet nānṛtam vadet na  
muśitāṇi striyāṇi prekṣeta | na vihā-  
rārtho jalpet | na rucyartham kiṁ  
cana dhārayeta | sarvāṇi sāṁsparsī-  
kāni stribhyo varjayet | na madhu-  
māṇise prāśnīyāt kṣāralavaṇe ca | na  
snāyād udakam vābhuyupeyāt | yadi  
snāyād daṇḍa ivāpsu plaveta ||

KGS. :—

upanayanaprabhṛti vratacārī syāt |  
mārgavāsāḥ sa mā h a t a k e s a h  
bhaikṣācāryavṛttih | saśalkadandah  
saptamuñjāṇi mekhalaṇi dhārayet |  
na madhumāṇise aśnīyāt | kṣāralava-  
navarjī | yad enam upcyāt tad asmai  
dadyāt | bahūnāṇi yena sañyuktah |  
nāsyā śāyyām āviśet | na ratham  
āruhet | na sañvastaveta | sarvāni  
sāṁsparśikāni stribhiḥ saha varjayet |  
na muśitāṇi prekṣeta | na vihārārtham  
jalpet | na rucyartham kiṁcana  
dhārayate | na snāyāt | udakam  
vābhuyupeyāt | yadi snāyād daṇḍa  
ivāpsu pariplavet ||

This similarity is not accidental. Obviously KGS. is recasting MGS. with minor alterations, consisting chiefly in unimportant additions, subtractions and in the substitution of more modern expressions for antique ones. For MGS. *ācāryāpratikūlah sarvakārī* has been substituted by *ācāryāpratikūlah sarvakāryāsvatantrah*; *na madhumāṇse aśniyāt kṣāralavaṇe ca*, which is read in proper place by MGS. has been thrust by the KGS. in the middle of the positive injunctions. KGS. *āruhet* is a pretentious archaism for MGS. *ārohet*; and so is *sāṇīvastrayeta* for—yet. MGS. *vihārār-thah* is telling, inasmuch as preference for nominative singular—*thah* to adverbial—*tham* is typically Vedic and its reversal alone is sufficient to place KGS. later than the MGS. MGS. *dhārayeta* is better than KGS.—yate. The addition of *pari* to MGS.—*plaveta* is unmotived.

Difficult MGS. words have been substituted by simple ones:—

MGS. I. 2. 19:—

malavad-vāsasā saha sāṇīvastraṇam |  
rajaḥsu vāsinyā saha śayyā |

MGS. I. 4. 6:—

asyānadhyāyāḥ | samūhan vāto,  
valikaksāraprabhṛti varṣam, 'no  
vidyotamāne na stanayati' ti śrutir,  
ākālikāṇi ādevatumulaṇi v i d y u d  
dhanvolkātyakṣarāḥ ś a b d ā h |

KGS. I. 3. 14-15:—

malavad-vāsasā saha saṃbhāṣā,  
rajovāsasā saha śayyā ||

KGS. I. 9. 5-9:—

tasyānadhyāyāḥ | na vidyotamāne  
na stanayati | ākālikāṇi devatumulaṇi  
vidyud dhanvolkā | ācāreṇānye |  
atyakṣarāḥ śabdāḥ saṃtatavalika-  
prasrāvah ||

Having enumerated all the occasions for anadhyāya, MGS. rightly places *ācāreṇānye* in the end to cover the rest of the possible causes. KGS. violates the felicity of the construction by wrenching *ācāreṇānye* from its right place and inserting it in the middle.

MGS. I. 10. 11:—

yena karmaṇerchet tatra jayān juhnyāt | jayānām  
ca śrutiś tāvī yathoktām | ākūtyai tvā svāhā |  
bhūtyai tvā svāhā | prayuje tvā svāhā | nabhave  
tvā svāhā | aryamne tvā svāhā | saṃṛddhyai tvā  
svāhā | jayāyai tvā svāhā | kāmāya tvā svāhety  
rcā stomam | prajāpataya iti ca ||

Comment: jayānām yathoktagrahaṇena 'ākūtāya  
svāhā (text: ākūtyai only in Kauś. 5, 7.) iti  
darśayati | na tv ākūtām ca svāhā iti yathā  
śākhāntareṣu" (but cp. ākūtām cākūtiś ca etc.

MS. I. 4. 14: 63. 17; TS. 3. 4. 4. 1.)

KGS. III. I. 13-16:—

jayābhyātān rāṣṭrabhṛtaś  
ca | tāni yathoktām |  
ādhipatyāni juhoti | ākū-  
tyā iti trībhis tvetyan-  
taih ||

MGS.—śrutiṣ tāṇi yathoktām is relevant; it defines ākūtyai tvā etc., which does not occur in MS. and has to be read in that particular order. But KGS.-tāni yathoktam is irrelevant; inasmuch as it qualifies jayābhyaṭān rāṣṭrabṛhmaṇi verses and has caused confusion to the commentators.

“eṣa ādyā upāyāḥ”

We have detected in KGS.—“eṣa ādyā upāyāḥ” a sign of its lateness. When we add to this the identity not only of the individual sūtras, but also of the whole prakaraṇas in the two works, and note that KGS. advocates more refined points and puritan opinions and that it seems to controvert or make optional the doctrines, contained in the MGS., we become sure of its posterity to the MGS.

But these remarks apply to the first Puruṣa of the MGS. because this Puruṣa alone is genuinely original; the second Puruṣa being admittedly a later creation. Difficulties and doubts exist even with regard to the first; and I suspect that the work, in its present form is, like other Gr̥hyasūtras, defective and deficient; compiled, in a hurry, on the basis of an ancient Gr̥hyasūtra, or preferably, a floating mass of literature, pertaining to the domestic ritual. My suspicion is based on some such ground:—

We have noted that the pivot of the Gr̥hya ceremonial is marriage and that is boiled down to the ceremony of Saptapadi, in which the bridegroom makes his bride take seven steps, each for the acquisition of a particular object. The Mānavagr̥hya enumerates six steps for gaining six objects and omits the seventh. It runs:—

athaināṇi prācīṇi sapta padāṇi prakṛāmayati | ekam iṣe dve ūrje trīṇi  
prajābhyaś catvāri rāyaspoṣāya pañca bhavāva ṣad ḷubhyāḥ | sakhā  
saptapadi bhava sumṛḍikā sarasvatī | mā te vyoma sanḍīṣi | viṣṇus tvāṁ  
un nayatv iti sarvatrānuṣajati ||

The omission of the seventh step for the acquisition of the seventh object is striking.

On this omission the Mānavas agree with Āśvalāyanas, Kauṣitakins, Jaiminiyas, and the Pāraskaras, which enjoin:—

I. AśvaGS. I. 6. 20:—

athaināṁ aparājītāyāṁ diśi sapta padāṇi abhyutkrāmayatiṣa ekapady  
Ūrje dvipadi rāyaspoṣāya tripadi māyobhavyāya catuspadī prajābhyaḥ

pañcapady ḥtubhyah ṣaṭpadī; sakhā saptapadī bhava sā mām anuvratā bhava putrān vindāvahai bahūṇis te santu jaradaṣṭaya iti ||

**II. Kauṣitaki I. 14:—**

udicayāṇi diśi sapta padāni prakramayati ekaṇadī ūrje dvipadī rāyaspoṣāya tripady āyobhavyāya catuṣpadī paśubhyah pañcapady ḥtubhyah ṣaṭpadī sakhā saptapadī bhaveti ||

**III. Jaiminīya I. 21:—**

sapta padāny abhyutkramayed ekam işe iti pratimantram; ekam işe viṣṇus tvānvetu dve ūrje viṣṇus tvānvetu triṇi rāyaspoṣāya vi-, catvāri mayobhavāya vi-, pañca prajābhyo vi-, ṣaḍ ḥtubhyo vi-, sakhā saptapadī bhaveti saptame prācīm avasthāpya etc.

**IV. Pāraskara I. 8:—**

athainām udicayāṇi sapta padāni prakramayati ekam işe dve ūrje triṇi rāyaspoṣāya catvāri māyobhavāya pañca paśubhyah ṣaḍ ḥtubhyah sakhe s a p t a p a d ā bhava sā mām anuvratā bhava] viṣṇus tvā nayatv iti sarvatrānuṣaṇjati |

It is possible that Āśvalāyana, Kauṣitaki, Mānava, Pāraskara and Jaimini draw from a common source, which was defective in this particular respect. The rest of the Gṛhyasūtras are free from this omission and they, in common, mention the seventh step for gaining the seventh object, as is shown below:—

(1) Kāṭhaka 25. 42:—

uttarato'gner darbheṣu prācīṇi prakramayaty ekam işe dve ūrje triṇi rāyaspoṣāya catvāri mayobhavāya pañca prajābhīyah ṣaḍ ḥtubhyo dirghāyu-tvāya saptamaṇi; sakhā saptapadā bhava sumṛḍikā sarasvatī] mā te vyoma saṇi dr̄ṣṭe] viṣṇus tvānvetīty anuṣāṅgaḥ ||

(2) Bhāradvāja I. 17:—

sapta padāni prakramayaty ekam işe viṣṇus tvānvetu, dve ūrje vi-, triṇi vratāya vi-, catvāri māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta saptabhyo hotrābhyo vi-, iti saptame pade samikṣamāṇo japatī sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed. babhū-wrong) sakhyāṇi te gameyanī sakhyāt te mā yoṣāṇi sakhyān me mā yoṣṭhāḥ iti ||

(3) Baudhāyana I. 1. 28:—

athaināṇi devayajanam udānayati ekam işe viṣṇus tvānvetu] dve

ürje vi-| triṇī vratāya vi-| catvāri māyobhavāya vi-| pañca paśubhyo vi-|  
saḍ rāyaspoṣāya vi-| sapta saptabhyo hotrābhyo vi- iti saptamāṇi padam  
upasāṇigṛhya japatī| sakhyāḥ saptapadā abhūma sakhyāṇi te gameyāṇi  
sakhyāt te mā yoṣāṇi sakhyān me mā yoṣṭhāḥ iti ||

(4) Āpastamba II. 4. 16-17:—

athaināṁ uttarēṇāgnīṇi daksinēna padā prācīm udicīṇi vā diśam  
abhiprakramayaty ekam iṣā iti| sakheti saptame pade japatī ||

Mantrapāṭha (I. 3. 7-14) gives the mantra in sakalapāṭha:—

ekam iṣe viṣṇus tvānvetu| dve ürje vi-| triṇī vratāya vi-| catvāri  
māyobhavāya vi-| pañca paśubhyo vi-| saḍ ṛtubhyo vi-| sapta saptabhyo  
hotrābhyo vi-| sakhā saptapadā bhava sakhyāu saptapadāv abhūva (ed.  
babhū- wrong) sakhyāṇi te gameyāṇi sakhyāt te mā yoṣāṇi sakhyān me mā  
yoṣṭhāḥ ||

(5) Hiranyakeśin I. 21. 1:—

ekam iṣe viṣṇus tvānvetu| dve ürje vi-| triṇī vratāya vi-| catvāri  
māyobhavāya vi-, pañca paśubhyo vi-, saḍ rāyaspoṣāya vi-, sapta saptabhyo  
hotrābhyo vi-| sakhyāu saptapadāv abhūva sakhyāṇi te gameyāṇi sakhyāt te mā  
yoṣāṇi sakhyān me mā yoṣṭhā iti ||

(6) Āgniveśya I. 6:—

ekam iṣe viṣṇus tvānvetu| dve ürje vi-| triṇī vratāya vi-, catvāri  
māyobhavāya vi-, pañca paśubhyo vi-, saḍ rāyaspoṣāya vi-, sapta saptabhyo  
hotrābhyo vi-| sakhyāu saptapadāv abhūva sakhyāṇi te gameyāṇi  
sakhyāt te mā yoṣāṇi sakhyān me mā yoṣṭhā iti ||

(7) Gobhila II. 2. 10:—

śurpeṇa śeṣam agnāv opya prāg udicīm abhyutkrāmayati ekam iṣe iti |

Mantrabrāhmaṇa (I. 2. 6-12) gives the mantra in sakalapāṭha:—

ekam iṣe viṣṇus tvā nayatu| dve ürje vi-| triṇī vratāya vi-| catvāri  
māyobhavāya vi-| pañca paśubhyo vi-| saḍ rāyaspoṣāya vi-| sapta  
saptabhyo hotrābhyo vi-||

(1) Khādira I. 3. 29 agrees with the Gobhila.

(9) Kauśika 76. 22-24:—

tāsu padāny utkrāmayati| iṣe tvā sumāṅgali prajāvati susīma iti  
prathamam| ürje tvā rāyaspoṣāya tvā saubhāgyāya tvā sāmrājyāya tvā  
saṃpade jivātave tvā sumāṅgali prajāvati susīma iti saptamāṇi sakhā  
saptapadi bhaveti ||

Thus, the Gṛhyasūtras can be conveniently divided into two groups on the basis of the omission or mention of the seventh step, coupled with the object to be gained by it; and it is just possible that these two groups derived from two different sources. The basis of this division can still further be limited to a single word, *i.e.* saptapadī in contrast with saptapadā; and it is to be noted that, while the Maitrāyaṇa group reads saptapadī the Kāṭhaka group has saptapadā; and in the light of the consistency with which the two groups use these two words I should, at once, correct Pāraskara<sup>1</sup> saptapadā' into saptapadī and conversely Kauśika saptapadī into saptapadā.

Schröder<sup>2</sup> and Bradke<sup>3</sup> have shown, in detail, that the Maitrāyaṇa and Kāṭhaka schools of the Black Yajus originated in the north—the early Indian home of the Aryans—while the school of the Taittirīyas developed in the south; and on this account the two schools may be placed earlier than the latter. The Gṛhyasūtras of Baudhāyana, Āpastamba, Bhāradvāja, Hiranyakeśin and Agniveśa belong to the Taittiriya Saṃhitā and a scrutiny of the marriage ceremony given by them may evolve their provisional chronology.

### BauGS.

atha vivāhaṇi vyākhyaśyāmāḥ | udagayana  
āpūryamāṇapakṣe punye nakṣatre yugmān  
brāhmaṇān varān prāhiṇo 'pra su gmantā  
dhiyasaṇasya sakṣāṇi varebhīr varān abhi śu  
prasidata | asmākam indra ubhayāṇ jujoṣati yaḥ  
saumyasyāndhaso bубodhatī' iti | yato'nunamtra-  
yate 'anṛṣārā ṛjavāḥ santu panthā yebhīḥ sakhāyo  
yanti no vareyam | sam aryamā saṇi bhago no  
niṇiyāt saṇi jāspatyaṇi suyamam astu devāḥ'  
iti | atha yadi daksinābhīḥ saha dattā syān nātra  
varān prahinuyāt | tāṇi pratigṛhīyāt 'prajāpatīḥ  
strīyāṇi yaśā' ity etābhīḥ saḍbhīḥ anuchan-  
dasam | sarve māsā vivāhasya | śucitapastapasya-  
varjam ity eke | rohiniṁ mrgaśīrsam uttare phal-  
gunī svātīti vivāhasya nakṣatrāṇī | punarvasū  
tūṣya hastāḥ śroṇā revaty anyeṣāṇi bhūtikar-  
maṇām | yāni cānyāni punyoktāṇi nakṣatrāṇī  
teṣu pūrvvedyur evarddhipūrteṣu yugmān brāhmaṇān  
bhojayet | pradaksinām upacāraḥ | puspa-  
phalākṣatamīśair yavais tilārtham upalipyā  
eladhyodanāṇi saṃprakiryā daksināṇi jānuṇi  
bhūmāu nidhāya savyam uddhṛtya 'idā devahūḥ'

### ApGS.

sarva ṣṭavo vivāhasya  
śaiśrau māsau parihāpy-  
ottamaṇi ca naidāgham |  
sarvāṇi puṇyoktāṇi nakṣa-  
trāṇī | tathā maṅgalāṇi |  
āvṛtaś cātribhyāḥ pratij-  
eran | invakābhiḥ pra-  
srijyante te varāḥ pratinan-  
ditāḥ | maghābhīr gāvo  
grīhyante | phalgunibhāṇi  
vyūhyate | yāṇi kāmayeta  
duhitaraṇi priyā syād iti  
tāṇi nistiyāṇi dadyat  
priyaiva bhavati naiva tu  
punar āgachatati brāhma-  
nāvekṣo vidhīḥ | invakā-  
śabdo mrgaśīrasī niṣṭyā-  
śabdaḥ svātāu | vivāhe

<sup>1</sup> Later writers forgot the basic distinction between ekapadī and ekapadā; thus Vāsudeva, the author of Śāṅkhāyanagrīvāsanigrāha confuses the two:—iṣa  
ekapadā bhava, ūrje dvipadā bhava, ṛiyas-pogāya tripadī bhava āyobhavyāya  
catuspadī bhava, paśubhyāḥ pañcapadī bhava, śatrubhyāḥ ṣaṭpadī bhava, sakha  
saptapadī bhaveti.

<sup>2</sup> Über die Maitrāyaṇī saṃhitā ZDMG. 33. 177-207.

<sup>3</sup> Über das Mānava-gṛhya-sūtra ZDMG. 36. 417-477.

iti japitvā 'nāndimukhāḥ pitaraḥ priyantām' iti  
 vācayitvā 'adya vivāhāḥ' iti brāhmaṇān annena  
 pariviṣya 'punyāhāḥ svasti ḥddhim' ity oñkā-  
 rapūrvāḥ tristri ckaikāḥ aśīo vācayitvā snāto'  
 hatavāsā gandhānuliptah sragvī bhuktāvān  
 pratodapānīr apadātir galvā vadhlūjñātibhir  
 atithivad arcitaḥ snātām ahatavāsasām gandhā-  
 nuliptāḥ sragvīnī bhuktāvatām iṣuhastāḥ  
 dattāḥi vadhlūḥi samikṣate 'abhrātghnīḥi varu-  
 nāpatighnīḥi bṛhaspateḥ īndrāputraghnīḥi lakṣ-  
 myanī tām asyai savitāḥ suva' iti | tayekṣyamāno  
 japatī 'aghoracaksur apatighny edhi śīvā pati-  
 bhyah sumanāḥ suvarcaḥ | jīvasūr devakāmā  
 syonā ūṇa no bhava dvipade ūṇa catuṣpadē' iti |  
 athainām antareṇa bhrumukhe darbhēṇa ūṇa  
 mārṣṭi 'idam ahaḥi yā tvayi patighny alakṣmis  
 tāḥi nirdiśāmi' iti | darbhāḥi nīrasyāpa upaspr-  
 yāthaīnāḥi dakshe haste gṛhṇāti 'mitro' si iti |  
 athaināḥi devayajanaṁ udānayati 'ekam iṣe  
 viṣṇus tvānvetu | dve ūrje viṣṇus tvānvetu |  
 triṇi vratāya viṣṇustvānvetu | catvāri māyobha-  
 vāya viṣṇus tvānvetu | pañca paśubhyo viṣṇus  
 tvānvetu | ṣaḍ rāyaspōṣaya viṣṇus tvānvetu |  
 sapta saptabhyo hotrābhyo viṣṇus tvānvetu' iti |  
 saptamaṇi padam upasamgrhya japatī 'sakhā-  
 yah saptapadā abhūma sakhyāṇi te gameyaṇi  
 sakhyāt te mā yoṣaṇi sakhyāṇ me mā yoṣthāḥ'  
 iti |

āvedyārghyaṇi kuryāt | madhye' gārasyodici-  
 napratiṣevaṇā erakā upastrāṇti | tāsv aha'āni  
 bahuguṇāny uttaradaśāni vāsāṇīṣy āstirya teṣ-  
 ṛvijah prāṇmukhā upaviṣanti | uttarapūrve  
 deśe'gārasya prākkūlān darbhān saṃstirya teṣ  
 arghyadracyāṇi saṃśādayati | yāvanta ṛvijas  
 tāvanti kāṇṣyāni pātrāṇi sāpidhānāni tāvataḥ  
 kūrcān | dvāv anyau parigrahaṇiyau kūrcāu |  
 dadhi madhu gṛhtam āpah payo vastrayugāni  
 kūṇḍalayugāni | yasyai goḥ payaś camasaḥ srag  
 alaṇīkaranāyanī ceti | pavitre krtvā tūṣṇīṁ  
 sañskṛtābhīr adbhīr uttānāni pātrāṇi kṛtvā  
 proksya kūrcē kāṇṣyāṇi nidhāya tirahpavitrāṇ  
 madhvānāyati | dadhi payo vā dvītyāṇi sa  
 dvīvṛt | gṛhtāṇi ṛtīyāṇi sa trīvṛt | yad dvītyāṇi  
 tac caturthāṇi sa caturvṛt | āpah pañcāṇi sa  
 pāṇktāḥ | varsīyasā tejomayenāpidhāya nānā-  
 puruṣā arghyadravyāṇi ādātate anvag anusam-  
 vrajatā | 'kūrcāḥ' iti kūrcāṇi prāḥa | tat 'sukūr-  
 caḥ' ititarah pratīghnāti | taṇi pradakṣīṇāṇi par-  
 yasyodagāvṛtta upaviṣati | purastād vāināṇ  
 pratyācām upohate 'rāṣṭrabhr̄d asy ācāryāsandi  
 mā tvad yoṣam' iti | athāsmā udapātrām ādāya  
 kūrcābhāyāṇi parigṛhya 'pādyā āpā' iti prāḥa | tā  
 abhimantrayate 'āpah pādāvanepānīr dvīṣantām

gauḥ | gṛheṣu gauḥ | tāyā  
 varam atithivad arhayet |  
 yo'syāpacitas tam itar-  
 ayā | etāvad gor ālambha-  
 sthānam atithih pitaro  
 vivāhaś ca | suptāṇi ruda-  
 tiṇi niṣkrāntāṇi varane  
 parivarjayet | dattāṇi gup-  
 tāṇi dyotāṇi ṣabhaḥi  
 śarabhaḥi vinatāṇi vika-  
 tāṇi munḍāṇi manḍūsi-  
 kāṇi sāṇkārikāṇi rātāṇi  
 pāliṇi iṣitāṇi svanujāṇi  
 varṣakārāṇi ca varjayet |  
 naṅṣatranāmā nadināmā  
 vṛkṣauāmāś ca garhitāḥ |  
 sarvāś ca rephalakāro-  
 pāntā varane parivar  
 jayet | śaktiviṣaye dravy-  
 āṇi pratichannāny upa-  
 nidhāya brūyād "upa-  
 sprsa" iti | nānābijāni  
 sañsiṣṭāni vedyāḥ pāṇi-  
 sūn kṣetrāl loṣṭāṇi śākṛc  
 cluṇāśānalostām iti | pūr-  
 veṣām upasparśane yath-  
 āliṅgam ḥddhiḥ | uttamaṇi  
 paricakṣate | bandhuśila-  
 lakṣaṇasāmpannām aro-  
 gām upayacheta | bandhu-  
 śilalakṣaṇasāmpannāḥ śru-  
 tavān aroga iti varasām-  
 pat | yasyām manaścak-  
 ṣuṣor nibandhas tasyām  
 ḥddhiḥ netarad ādriyety  
 eke ||

suhṛdaḥ samavetān  
 mantravato varān prahi-  
 ṣuyat | tān ādito dvābhyy-  
 ām abhimantrayeta | sva-  
 yam dīṣṭvā ṛtīyām jape |

nāśayantu me | asmin kule brahmavarcasy  
asāni' iti |

dakṣinam pādaṇi pūrvani brāhmaṇaya pra-  
sārayati | savyaṇi śūdrāya | strī prakṣalayati  
pumān abhiṣīncati | viparitam ity eke | niyamāt  
patnīyajamānau jaṅge dhāvayataḥ | avan̄ktuḥ  
pāṇi saṇi mṛṣati 'māyīndriyāṇi vityam' ity  
urāḥ praty atmānaṇi praty abhimīṣate | apo  
vrīhibhir yavaṇi vā samudāyutya tathaiva kūr-  
cābhyaṇi parigṛhya 'arhan̄yā āpa' iti prāha | tā  
abhimāṇtrayate 'ā ma ḥāgād varcasā yaśasā saṇi  
srīja payasā tejasā ca | tāṇi mā priyaṇi prajānāṇi  
kurv adhipatiṇi paśūnām' iti | ekadeśam aṅ-  
jalāv aṅiyamānam anu mantrayate 'virājō' si  
virājō doham aśīya | mama padvāya vi rāja' |  
iti | atiśīstāḥ parāciṇi miniyamāna anumantrayate  
'samudraṇi vah pra hiṇomy akṣitāḥ svāṇi yonim  
api gachataḥ | achidrah prajayā bhūyāṣāṇi mā  
parā seci maṭ payaḥ' iti | atha tathaiva kūrcābhya-  
yaṇi parigṛhya 'opastaraṇyā āpa' iti prāha | tāḥ  
pibati 'amṛtopastaranam asi' iti | trīr ācāmet trīḥ  
parimṛjet | dvīr ity eke | ācāntāyāpāvṛttāya tatha-  
iva kūrcābhyaṇi parigṛhya 'ārghya' iti prāha |  
'madhuparkaṇi proktam anumantrayate  
'trayai vidyāyai yaśo'si yaśaso  
yaśo'si brāhmaṇo dīptiḥ asi, tāṇi mā priyaṇi prajānāṇi  
kurv adhipatiṇi paśūnām' iti | tam ubhā-  
bhyaṇi hastābhyaṇi pratigṛhṇāti 'devasya tvā  
savituḥ prasave' śvinor bāhubhyāṇi pūṣṇo has-  
tābhyaṇi pratigṛhṇāmī' iti | tasminīś cit kiṇcid  
āpatiṇi syāt tad anguṣṭhena ca mahānāmīnyā  
copasaṇgrhyemāṇi diśam nirasyati 'neṣṭāvṛd-  
dhiṇi kṛntāmi yā te ghorā tanūḥ, tayā tam  
ā viśa yo'smān dveṣṭi yaṇi ca vayaṇi dvīṣmāḥ'  
iti | athāpa upasprīṣya sarvābhīr aṅgulibhīḥ  
samudāyutya prāśnāti 'yan madhuno madha-  
vyaṇi paramam annādyāṇi vīryam | tenāṇi  
madhuno madhavyena paramēṇānnādyena vī-  
ryena paramo'nnādo madhavyo'sāni' iti | trīḥ  
prāṣya trīr anupibec chēṣāṇi ca kuryat | ya ḥ-  
manah śreyāṁsam ichet tasmai śeṣāṇi dadyād  
iti | ācāntāyāpāvṛttāya tathaiva kūrcābhyaṇi  
parigṛhyāpi 'dhāniyā āpa' iti prāha | tāḥ pibati  
'amṛtāpidhānam asi' iti | trīr ācāmet trīḥ pari-  
mṛjet | dvīr ity eke | ācāntāyāpāvṛttāya 'gaur'  
iti gāṇi prāha | tām anumantrayate 'gaur asy  
apahatapāpmā pa pāpmānaṇi nuda mama cāmu-  
ṣya ca' ity upavettur nāma gr̄hṇātī | nānā  
mahartvīghyo gāṇi prāha | ekāṁ hotṛkebhyaḥ  
śarvebhyo vai kāmavibhavatvāt | yāḥ prāha  
tasmat upākaroty ekadeśam vapāyai juhoti 'agnih  
prathamaḥ prāśnātu sa hi veda yathā havīḥ |

caturthyā samikṣeta |  
aṅguṣṭhenopamadhyamayā  
cāṅgulyā d a r b h a ṣ  
saṇi gr̄hyottareṇa yajuṣā  
tasyā bhruvor antarāṇi  
saṇi mṛjya praticināṇ  
nirasyet | prāpte nimitta  
uttaraṇi jāpet yugmāṇ  
samavetān mantravata  
uttarayādbhyāḥ prahinu-  
yat | uttareṇa yajuṣā tas-  
yāḥ śirasi darbhenḍvaṇ  
nidhāya tasminn uttarayā  
dakṣinaṇi yugachidraṇ  
pratiṣṭhāpya chidre suvar-  
ṇam uttarayāntardhāyotta  
rābhiḥ pañcabhiḥ snāpa-  
yitvottarayāhatena vāsasā-  
chādyottarayā yoktreṇa  
saṇi naḥyati | athainām  
uttarayā dakṣine haste  
gr̄hitvāgnim abhyānīyāpa-  
renāgnim udagagraṇ  
kaṭam āstīrya tasminn  
upaviṣata uttarō varāḥ |  
agner upasamādhnā-  
dyājyabhāgānte 'thainām  
ādito dvābhyaṁ abhi-  
mantrayeta | athāṣai dak-  
ṣinena nīcā hastena dak-  
ṣinam uttānaṇi hastam  
gr̄hṇīyat | yadi kāmayeta  
puṇisa eva janayeyam ity  
angluṣṭham eva | so'bhiवा-  
nguṣṭham abhīva lomāṇi  
gr̄hṇātī | 'gr̄bhñāmī ta' ity  
e tā b h i s catasṛbhiḥ |  
athainām uttareṇāgnim  
dakṣinena padā prāciṁ  
udiciṇi vā diśam abhi  
prakramayaty 'ekam iṣā'

śivā asmabhyam oṣadhiḥ kṛṇotu viśvacarṣanīḥ' iti | ekaḍeśam upaharati tat prāśnāti 'agnih prathamah prāśnātu sa hi veda yathā haviḥ, arīṭam asmākam् kṛṇotv asau brāhmaṇo brāhmaṇeṣu' iti | atha yad utsrakṣya bhavati tām anumantrayato 'gau dhenubhavyā mātā rudrāṇāṇi duhitā vasūnāṇi svasādityānām amṛtasya nābhīḥ, praṇu vocāṇi cikītūḥ janāya mā gāṇi anāgām adūlini vadhīṣṭa, pibatūdakāṇi ṛṣīṇy attu, omi utsṛjata' iti | tasyāṁ utsṛṣṭāyāṁ moṣam ajanī vālabbhate | āranyena vā māṇiṣena | na tv evāmāṇiṣo' rghyah syāt | aśaktau piṣṭānnāṇi samiṣiddhyet | siddhe 'bhūtam' iti prāha | tat 'subhūtam' itītarah pratyāha | tad abhimantrayate 'bhūtaṇi subhūtāṇi sā virāṭ tan mā ksāyi tan ne'sya tan maūrjaṇi dhā oīnī kalpayata' iti | caturo nānāgotrāṇi brāhmaṇān 'bhojayata' ity eva brūyat | teṣu bhuktavatst annam asinā upaharati | tat prāśnāti 'virāḍ asi virāḍ annān virāḍ virājō mayi dhehi' iti | bhuktavadbhyo vastrayugāni kundalayugāni yasyai goh payaś camasaḥ stag alaṇḍikaraṇiṣyam iti ca dadyāt | ekaḍhanāṇi paṭhaṇāṇi damyāv ity eke | prāṇ madhuparkād alaṇḍikaraṇam eke samāmānanti | mahayed ṛtvijam ācāryāṇi cātmānam vā eṣa mahayati yah sam ṛtvijam ācāryāṇi ca mahayati evam evaṇvratā vā ātyantikāḥ syuḥ patito'nanūcāna iti nimittāni | varāṇi gnyāḍheyaprabhṛtiṣu caisām ṛtvijāṇi smaret | tathaite arghyā ṛvik svaśurah pitṛyvo mātula ācāryo rājā vā snātakaḥ priyo varo' titihit iti sañjivatsaraparyāgatebhya eṭebhya evaṇi kuryid vivāhe varāya | athartvigbhyaḥ karmaṇi-karmāṇi dadāti |

atha śucau same deśe agnyāyatanadeśam śakalena triḥ prācīnam ullikhet trī udicīnam | athādbhir abhyukṣya śakalāṇi nirasyāpa upasprṣya yājñikāt kāṣṭhād agniṇi mathitvā śrotriyāgārād vāhṛtya vyāhṛtibhir nirupyopasam-ādhāyopatiṣṭhate | justo damūnā atithir durona imāṇi no yajñam upa yāhi vidvān. viśvā agne'bhiyujō vihṛtya ṣatrūyātām ā bharā bhojanāṇi' iti | athaīnaṇi pradakṣiṇam agnim parīsamūhya paryukṣya paristīrya prāgagrair darbhair agniṇi pariṣṭhātī | api vodagagrāḥ paścāt ca purastāt ca bhavanti | daksīṇān uttarān uttarān adharān yadi prāg udagagrāḥ | uttarēṇāgnim prāgagrāṇi darbhāṇi saṃstīrya teṣu dvandvāṇi nyāñi pāṭrāṇi saṃsādayati devasāmyuktāny ekaikaśah pitṛṣam yuktāni sakrd eva manuṣyasām yuktāni | yat saha sarvāṇi mānuṣāṇi' ity etasmād brāhmaṇāt | pavitre kṛtvā tūṣṇīṇi saṃskṛtābhīr adbhīr uttānāni pāṭrāṇi kṛtvā

iti | 'sakhe'ti saptame padē japatī ||

prāg ghomāt pradakṣiṇam agniṇi kṛtvā | yathāsthānam upavīṣyānvārabdhāyām uttarā āhutir juhoti 'somāya janivide svāhā' ity etaiḥ pratimānīram | athainām uttarēṇāgnīṇi daksīṇēna padāśmānam āsthāpayaty 'ātiṣṭha' iti | athāṣyā aṇjālāv upastīrya dvir lājān opyābhighārayati | tasyāḥ sodaryo lijān āvāpatīty eke | juhoti 'iyanī nāri' iti | uttarabhis tisṛbhīḥ pradakṣiṇam agniṇi kṛtvāśmānam āsthāpayati ya-thā purastāt | homaś cottarayā | punaḥ pari-kramāṇam āsthāpanāṇi homaś cottarayā | punaḥ pari-kramāṇam | jayādi pratipadyate | pariṣccanāntāṇi kṛtvottarābhīṇi yoktraṇi vimucya tāṇi tataḥ pra vā vāhayet | samopyaitam agnim anuharanti | nityo dhāryaḥ | anugato manthyāḥ | śrotriyāgārād vāhāryaḥ | upavāsaś cānyatarasya bhār-yāyāḥ patyur vānugate | api vottarayā juhuyān nopavaset uttarā ratha-syottambhani vāhāv uttarābhīṇi yunakti | daksīṇām agre | ārohatim uttarābhīr abhimantrāyate | sūtre vartmaṇor

proksya visrasyedhmaṇi triḥ sarvābhīḥ proksati |  
 darbheṣu daksinato brahmaṇa upaviśati uttarata  
 udapātram | atha tirahpavitram ājyasthālyāṇi  
 ājyaṇi nirupyodico'ngārāṇi nirūhya vyantān  
 kṛtvā teṣu adhiśrityābhidyotanenābhidyotya dve  
 darbhāgre prachidya prakṣalya pratyasya punar  
 abhidyotya triḥ paryagni kṛtvā vartma kurvann  
 udag udvāsyā pratyūhyāṅgārāṇi barhir āstirya  
 athainam udicināgrābhyaṇi pavitrābhyaṇi punar  
 āhāraṇi trir utpūya visrasya pavitre'dbhiḥ<sup>1</sup>  
 saṃsprṣṭyāgnāv anupraharati | atha datvā  
 niṣṭapya darbhāḥ saṃprṣṭyādbhiḥ saṃsprṣṭya  
 punar niṣṭapya proksya nidhāya darbhān adbhīḥ  
 saṃsprṣṭyāgnāv anupraharati | atha śamyāḥ  
 paridadhāti 'khādirī darvi tejaskāmasyaudu  
 mbary annādyakāmasya pālaśi brahmavarcasa  
 kāmasya' iti | atha haileśāṇi viññāyate 'nirṛti<sup>2</sup>  
 ghitā' vai darvi yad darvā juhuyān nirṛtyāsyā<sup>3</sup>  
 yañjāṇi grāhayet tasmāt sruvenāva hotavyam'  
 iti | pālaśena sruveney Ātreyaḥ | khādireneṭy  
 Āngirasaḥ | tāmrāyaseṇey Ātharvaṇaḥ | kārsnā  
 yasenābhicarāṇi iti sārvatrikam | anyo vāsyai  
 tāvat kṛtvā gamanaṇi kāṇkṣet | apareṇāgnim  
 udicinapratīṣeṣāṇam erakāṇi sādhivāsām āstirya  
 tasyāṇi prāṇcāv upaviśata uttarataḥ patiḥ  
 daksinā patni | athānvārabdhāyāṇi pradaksinām  
 agnīḥ pariṣincati | 'adite'numanyasva' iti daksī  
 nataḥ prācīnam | 'anumate'nu manyasva' iti  
 paścād udicinam | 'saravate'nu manyasva' iti  
 uttarataḥ prācīnam | 'deva svitih pra suva' iti  
 samantāṇi pradaksināṇi samantam eva vā tū  
 nim | athedhām abhyajya pari samidhām  
 śīnaṣṭi svāhākāreṇābhyaṇdhāyāghātāv āghāraya  
 ti | 'prajāpataye svāhā' iti manasottare paridhi  
 samidhām saṃsprṣṭyākṣṇāv saṃtatam | 'indrāya  
 svāhā' ity upāṇiṣu daksinē paridhisamidhām  
 saṃsprṣṭyākṣṇāyā saṃtatam | athājyabhāga  
 juhoti | 'agnaye svāhā' ity uttarārdhapūrvārdhē |  
 athāgnimukhaṇi juhoti 'yukto vaha jātavedal  
 purastād agne viddhi karma kriyaināṇi yathē  
 dam, tvāṇi bhiṣag bheṣajasyā kartā tvayā gā  
 aśvāṇi puruṣāṇi sanemā svāhā | catasra āśāḥ pra  
 carantv agnaya imāṇi no yañjāṇi nayatu  
 prajānan, gṛhṭāṇi pibān ajaraṇi suvīraṇi brahma  
 samid bhavaty āhutināṇi svāhā | ā no bhadrāḥ  
 kratavo yantu viśvato'dabdhāśo aparitāsa  
 udbhidaḥ, devā no yathā sadam id vṛḍhe' sann  
 aprāyuvō rakṣitāro dive-dive svāhā | virūpākṣa  
 mā vi bādhishṭhā mā vi bādhā vi bādhithāḥ, nirṛtyai  
 tvā putram āhuḥ sa naḥ karmāṇi dhāraya svāhā |  
 virūpākṣam ahaṇi yaje nijaṅghai śabalodaram,  
 yo māyaṇi paribādhate śriyai puṣṭyai ca nityadā

vyavaṣṭrāṇty uttarayā  
 nīlāṇi daksināṣyām  
 lohitam uttarasyām | te  
 uttarābhīr abhiyātī | tīrth  
 asthāṇucatuṣpathavyatik  
 rame cottarāṇi japeṭ||

nāvam uttarayānū  
 mantrayate | nāca  
 nāvyanāṇi taratī vadhuḥ  
 paṣyet | tīrtvottaram  
 japeṭ | śīmaśānādhivyatī  
 krame bhāṇḍe rathe vā  
 riṣṭe'gner upasamādāhā  
 nādy ājyabhāgāntē'nvār  
 abdhāyām uttarā āhutir  
 hutvā jayādi pratipadyate  
 pariṣecanāntāṇi karoti |  
 kṣīrīṇām anyeṣāṇi vā lakṣ  
 manyanāṇi vṛkṣānām  
 nadināṇi dhanvanāṇi ca  
 vyatikrama uttare yathā  
 liṅgaṇi japeṭ | gr̄hān  
 uttarayā saṃkūṣayati |  
 vāhāv uttarābhyaṇi  
 vimuṇcītī daksinām agre |  
 lohitāṇi carmāṇduhaṇi  
 prācīnagrīvam uttarā  
 loma madhye'gārasyottara  
 yāstirya gr̄hān prapāday  
 ann uttarāṇi vācayati daks  
 īnēna padā | na ca deha  
 lūṇi abhītiṣṭhati | uttarā  
 pūrvadeśe'gārasyāgner up  
 asamādāhānādyājyabhāgā  
 nte'nvārabdhāyām uttarā  
 āhutir hutvā jayādi pratip  
 dyate pariṣecanāntāṇi  
 kṛtvottarayā carmanāy up  
 aviśata uttarā varāḥ | athā  
 syāḥ puṇysvor jīvaputrā

tasmai svāhā | yā tiraści nipadyase'ham  
vidharanī iti, tāṁ tvā gṝhasya dhārayāgna  
saṁrādhīnāṁ yaje svāhā | saṁrādhīnayai devyai  
svāhā | prasādhīnayai devyai svāhā | bhūḥ svāhā |  
bhuvah svāhā | suvah svāhā | bhūr bhuvah  
suvah svāhā ity etāvat | sarvadarvihomānām  
eṣa kalpaḥ ||

athāsyā upothāya daksinēna hastena  
dakṣinām aṇṣam̄ pratibāhum̄ anvavahṛtya  
hṛdayadśam abhimṛṣati 'mama hṛdaye hṛdayam̄  
te astu mama citte cittam̄ astu te | mama vācam̄  
ekamanāḥ śrnu mām evānuvratā sahacaryā mayā  
bhava' iti | athāsyai daksinē karpo japatī 'mām̄  
te manah praviśatū mām̄ eaksur mām̄ u te  
bhagah | mayi sarvāni bhūtāni mayi prajñānam̄  
astu te || madhugē madhvagāhe jīhvā me  
madhuvādinī | mukhe me sāraghaṇi madhu datsu  
saṁvananām̄ kṛtam || cākravākāṇi san̄ vananam̄  
yan nadibhya udāhṛtam | tad vittau devagan-  
dharvau tena saṁvaninā svah || sprśāmi te'ham  
aṅgāni vāyur āpaś ca mā paraḥ | mām̄ caiva  
paśya sūryāṇi ca mā cānyesu manah krthāḥ ||  
somaḥ prathamo vivide gandharvo vivida utta-  
raḥ || tr̄tiyo agnis te patis turīyas te manusya-  
jāḥ | somo'dadād gandharvāya gandharvo'  
dadād agnaye | rayin̄ ca putrāṇiś cādād agnir  
mahyam atho imām || sarasvati predam ava  
subhage vājinīvati | tāṁ tvā viśvasya bhūtasya  
pra gāyāmasy agrataḥ' ti | athāsyai daksinēna  
nicā hastena daksinām uttānām̄ hastāṇi sāṅgu-  
ṣṭham abhīva lomāni gr̄hṇāti 'gr̄bhīnāni te  
suprajāstvāya hastāṇi mayā patyā jaradastir  
yathāsaḥ | bhago aryamā savitā puraṇdhīr  
mahyāṇi tvādūr gārhapatyāya devāḥ' iti | athā-  
nām̄ pradaksinām agnīm paryāṇayati 'pari tvāgne  
puraṇi vayani vipraṇi sahasya dhimahi | dhṛ-  
advarṇāṇi divedive bhettāraṇi bhāngurāvataḥ'  
iti | athā tayopavīśyānvārabdhāyām upayamanār  
juhoti 'agne śardha mahate saubhagāya tava  
dyumānāy uttamāni santu | saṇi jaśpatyaṇi  
suyamanā ā krnuṣa ṣatrūyatām abhi tīsthā  
mahāṇpsi svāhā || somāya janivide svāhā |  
gandharvāya janivide svāhā | agnaye janivide  
svāhā | kānya�ā pitṛbhyo yati patilokam ava  
dikṣām adāstha svāhā || preto muñcāti nāmuñtaḥ  
subaddhām amutas karat | yatheyam indra mīḍh-  
vah suputrā subhagā sati svāhā || agnir aītu  
prathamo devatānāṇi so'syai prajāṇi muñcatu  
mīḍyupāśat | tad ayaṇi rājā varuno' numanyatām  
yatheyāṇi strī pautram aghanī na rodāt svāhā ||  
imām agnis trāyāṇi gārhapatyāḥ prajām asyai  
nayatu dirgham āyuh | aśūnyopasthā jīvatām

yāḥ putram aṇka uttarā-  
yopaveśya tasmai phalāṇy  
uttareṇa yajuṣā pradā-  
yottare japitvā vācaṇi  
yachaty ānakṣatrebhyāḥ |  
uditeṣu nakṣatreṣu prācīṇu  
udiciṇi vā diśam upani-  
kramyottarābhyaṇi yathā-  
linīgaṇi dhruvam arun-  
dhatīṇi ca darśayati ||

astu mātā pautrī ānandam abhi pra budhyatām  
iyan svāha || mā te gṛhe niśi ghoṣa utthād  
anyatra tvad rudatyah sañi viśantu | mā tvam  
vikeś ura ā vadhiṣṭhā jīvapatni patiloke vi rāja  
paśyanti prajāṇi sumanasyamānā svāhā ||  
aprajastāṇi pautramṛtyuṇi pāpnānam uta  
vāgham | śīrṣṇah srajam ivonmucya dviṣad-  
bhyaḥ prati muñicāmi pāśāṇi svāhā iti||

athainām utthāpyottarenāgnīṇi daksinēna  
padāśmānam āsthāpayati 'ā tiṣṭhemam aśmānam  
aśmeva tvaṇi sthirā bhava | abhi tiṣṭha pṛtan-  
yataḥ sahasva pṛtanāyataḥ' iti | athāsyā añjalāv  
upastiryā tasyāḥ sodaryo dvir lājān āvapati |  
tān abhighārya juhoti 'iyan nāry upabṛūte' gnau  
lājān āvapanti | dīrghāyur astu me patir jīvātu  
śaradaḥ śatāṇi svāhā || athaināṇi pradakṣinam  
agnīṇi paryānayati 'tubhyaṇi agre paryavahan  
suryāṇi vahatunā saha | punaḥ patibhyo jāyāṇi  
dā agne prajayā saha' iti | tathā'sthāpayati  
tathā juhoti | athaināṇi punaḥ pradakṣinam  
agnīṇi paryānayati 'punah patnīm agnir adād  
āyuṣā saha varcasā | dīrghāyur asyā yah patih  
sa etu śaradaḥ śatām' iti | tathaiyāvasthāpayati  
tathaiyā juhoti | athaināṇi punar eva paryānayati  
'viśvā' uta tvayā vayaṇi dhārā udanya īva |  
atigāhemahi dviṣah' iti | atha tathopavisiyānvāta-  
bdhāyāṁ jayān abhyātānān rāṣṭrabṛhma iti hutvā  
athāmātyahomān juhoti | atha prajāpatyān juhoti  
'prajāpate na tvad etāny anyah' iti | atha sauvi-  
śṭakṛtaṇi juhoti 'yad asya karmano' ty arīricāṇi  
yad vā nyūnam ihākaram | agnis tat svīṣṭakṛd  
vidvān sarvāṇi svīṣṭāṇi suhutaṇi karotu me |  
agnaye svīṣṭakṛte suhutahuta āhutinām kāmanāṇi  
samardhavītre svāhā' iti | atha sruveṇa paridhīn  
anakti | atha paristarāt samullipyājvasthālyāṇi  
prastaravād barbir aktvā ṣṭraṇi prachādyāgnāv  
anupraharati | atha śamyā apohya tathaiva  
pariśīnicati 'any amāinsthāḥ, prāśāvīḥ' iti  
mantrāntān saññamayati | atha pranītādbhyo  
diśo vyunniya 'brahmaṇe varaṇi dadāmī' iti gāṇ  
brāhmaṇebhyah | atha āghāravān darvihomah |  
athāparaḥ :—parisamūhya paryukṣya paristiry-  
ājyaṇi vilāpyotpūya sruk srūvāṇi niṣṭavya  
sammṛjya sruči caturgrhītaṇi gṛhitvā sarvān  
mantrān samanudrutyā sakṛd evāhutiṇi juhoti |  
agniḥ svīṣṭakṛd dvitīyah | dvir juhoti dvir  
nimārṣti dvih prāśnāty utsṛṣṭyācāmati nirleḍhity  
eṣa āgnihotrikah | athāparaḥ :—parisamūhya  
paryukṣya paristiryā prākṛtena havisā yāvadā-  
mnātam āhutir juhoty eṣa hy apūrvah | tato-  
dāharanti :—

āghāraṇī prakṛtiṇī prāha darvihomasya  
Bādariḥ |

āgnihotrikaiṇī tathātreyah Kāśakṛtsnas tv  
apūrvatām iti ||

tām na mithah saṁsādayed anādeśāt |  
anunayanty etam agnim! athainām pitur aṅkād  
udvahati, guror vā 'ye vadhmaś candraṇī valhatum  
yaksmā yanti janām anu| punas tān yajñiyā  
devā nayantu yata āgatāḥ' iti| athainām dakshe  
haste gr̄hitvā svaratham āropya svān gr̄hān  
ānayati 'piśā tveto nayatu hastagrhyāśvinau  
tvā pravahataṇī rathna| gr̄hān gacha gr̄hapatni  
yathāśo vaśinī tvaṇī vidatham ā vadāś' iti |  
panthānam anumantrayate 'sugāṇi panthānam  
ārukṣam arīṣṭaiṇi svastivāhanam| yasmin viro  
na risyaty anyeṣṭūṇi vindate vasu', iti| oṣadhi-  
vanaspato nadyo vanāny anumantrayate 'yā  
oṣadhayo ye vanaspato yā nadyo yāni dhanvān  
ye vanā| te tvā vadhu prajāvatīṇi pra tve muṇ-  
cantvā amṛhasah' iti| atha jāyām āniya svān  
gr̄hān prapādayati 'bhadrān gr̄hān sumanasaḥ  
prapadye'viraghni viravataḥ stuvirān| irāṇi  
vahato gr̄htaiṇi ukṣamāṇā teṣy ahaṇi sumanāḥ  
saṇi viśāṇi' iti| athainām ānaḍuhe carmany  
upaveśyatihā gāvah pra jāyadhvam ihaśva iha  
pūrṇāḥ| iho sahasradakṣiṇo rāyaspō niṣidatu''  
iti| atrābh्यām amṛtyāś stokmāṇy āropayante  
atha vācaṇī yachatalā ānakṣatrāṇām udāyāt  
athāhorātrayoh̄ saṇḍhim anumantrayate  
'nilalohite bhavataḥ kṛtyāsaktiḥ vyajyate  
edhante'syā jñātayah patiḥ bandheṣu bādhyaṭām'  
iti| athoditeṣu naṣṭaṭreṣūpaniṣkramya dhruvam  
arundhatīṇi ca darśayati| 'dhruvo'si dhruvakṣitir  
dhruvam asi dhruvataḥ sthitam| tvaṇī  
naṣṭatrāṇāṇi methy asi sa mā pāhi pṛtanyataḥ'  
iti dhruvam| 'saptarṣayāḥ prathamāṇi kṛttikā-  
nām arundhatīṇi yad dhruvataṇī ha ninyuḥ| saṭ  
kṛttikā mukhyayogaṇī vahaniyam asmākam  
edhatvā aṣṭamī arundhatī ity arundhatīm| atha  
vivāhasyārundhaty upasthānāt kṛtvā vrataṁ  
upaiti 'agne vrataपate upayamanāṇi vrataṇi  
cariṣyāmi tac chakeyaṇi tan me rādhyatām |  
vāyo vrataपate, āditya vrataपate, vrataṇāṇi  
vrataपate upayamanāṇi vrataṁ cariṣyāmi tac  
chakeyaṇi tan me rādhyatām' iti| ubhau jāyā-  
pati vratacāriṇau brahmācāriṇau bhavato' dhaḥ  
śayāte )

pra su gmantā dhivāsānasya saksāni

ApMB. 1, 1, 1; RV. X, 32, 1 with

one variant.

anṛkṣarā ṣjāvah̄ santu panthāḥ cp.

KGS. ApMB. 1, 1, 2.

prajāpatih striyām yaśah; not  
recorded in Ved. Con; but cp.  
I. 5, prajāpatih...yaśo muṣkayor

sapam etc., six verses. TB. 2, 4, 6, 5.

modah pramoda ānandah TB. 2, 4, 6, 5.

manasaś cittam ākūtīm TB. 2, 4, 6, 6. yathāham asyā atrpam TB. 2, 4, 6, 6. dadāmity agnir vadati TB. 2, 4, 6, 7. āpas tat-satyam ābharaṇ TB. 2, 4, 6, 7.

idā devahūḥ TS. 3, 3, 2, 1. nāndimukhāḥ pitaraḥ priyatām: nowhere.

punyāhaṇ svasti ḥddhim: nowhere. abhrātṛghnīḥ varuṇāpatighnīm Ap- MB. 1, 1, 3; cp. KGS.

aghoracakṣur apatighny edhi ApMB. 1, 1, 4; cp. AGS., KGS. idam ahaṇ yā tvayi patighnī ApMB. 1, 1, 5.

mitro'si TS. 1, 8, 16, 1. ekam iṣe viṣṇus tvānv etu ApMB. 1, 3, 7; TB. 4, 7, 7, 11; TS. 3, 2, 6, 1. dve ūrje vi- TB: 3, 7, 7, 11; ApMB. 1, 3, 8.

triṇi vratāya—ApMB. 1, 3, 9; TB. 3, 7, 7, 11.

catvāri māyobhavāya—ApMB. 1, 3, 10; TB. 3: 7, 7, 11.

pañca paśubhyāḥ ApMB. 1, 3, 11; TB. 3: 7, 7, 11. sad rāyaspōṣaya—TB. 3: 7, 7, 11. sapta saptabhyāḥ ” sakhyāḥ sapta padā ” kūrcāḥ ( laukika? ) sukūrcāḥ ( ” ) rāṣṭrabhr̄d asy ācāryāsandi ApMB. 2, 4, 12; MG. 1, 6, 9: 12, 17.

āpah pādāvanejanīḥ AB. 8, 27, 9; ApMB. 2, 9, 10. mayi mahāḥ ApMB. 2, 9, 11: order differs; so in GB. 1, 5, 15, 17. mayīndriyanī viryam ApMB. 2, 9, 11. ā ma āgād varcasā ApMB. 2, 9, 12 with variants. virājo'si virājo dohan...ApMB. 2, 9, 13 with variants.

samudraṇ vāḥ pra hinomi AV. 10, 5, 23; var.; ApMR. 2, 9, 14. deletes our akṣitāḥ.

amṛtopastaranam asi ApMB. 2, 10, 3. arghyāḥ ( laukika? ) MG. 1, 12, 8. madhuparkāḥ ( .. ) MG. 1, 13, 7:

adadhāt ĀpG. 5, 13, 10. trayyai vidyāyai yaśo'si ApMB. 2, 10, 1.

devasya tvā savituḥ prasave TB. 2, 6, 8, 6; VS. 2, 11.

neṣṭāvṛddhiḥ kṛntāmī: nowhere; cp. neṣṭāvṛddhiḥ kṛntāmī LS 4, 9, 13. yan madhuno madhvayam ApMB. 2, 10, 5.

apidhāniyāḥ apaḥ ( laukika? ) amṛtpidhānam asi ApMB. 2, 10, 4; TA. 10, 35, 1.

gauḥ ApMB. 2, 10, 6. gāur asy apahatapāpmā ApMB. 2, 10, 6 has jahi for our muda.

agnih prathamāḥ pṛāṇātū TB. 2, 4, 8, 7; ApMB. 2, 10, 6 slightly differs. gaur dhenubhavyā ApMB. 2, 10, 9.

om utsṛjata ” 2, 10, 12. bhūltam ” 2, 10, 13. subhūltam ”

bhūltam—ūrjaṇi dhāḥ ApMB. 2, 10, 13–18.

virāḍ asi virāḍ annam: nowhere. bhūḥ svāhā ”

bhuvaḥ svāhā ”

svāḥ svāhā ”

juṣṭo damūnā atithih TB. 2, 4, 1, 1: RV. V, 4, 5; AV. 7, 73, 9.

adite'nu manyasva TS. 2, 3, 1, 2. anumate'numanyasva: in no Saṅhitā. sarasvate'numanyasva ”

deva savitāḥ pra suva yajñam TS. 1, 7, 7, 1; 4, 1, 1, 2.

prajāpataye svāhā TS. 3, 4, 2, 1; 1,

3, 15, 1. indrāya svāhā TS. 1, 4, 18, 1 common. agnaye svāhā TS. 1, 8, 13, 3. ”

somāya svāhā TS. 7, 1, 14, 1. ” yukto vaha jātavedāḥ purastāt: in no Saṅhitā.

catasra āśāḥ pra carantv agnaye TS. 5, 7, 8, 2.

ā no bhadraḥ kratavaḥ RV. 1, 89, 1; VS. 25, 14; KS. 26, 11.

virūpākṣa mā vi bādhīṣṭhāḥ; not re-

corded. virūpākṣam ahaṇ yaje; not recorded. yā tiraśči nipadyase ApMB. 2, 8, 5; cp. GGS.

saṅprādhinyai devyai ApMB. 2, 8, 6. mama hrdaye hrdayaṁ te astu; no- where in this form.

māṇi te manah praviśatu: nowhere  
in this form.  
madhuge madhvagāhe „  
cākraवाकाणि sañvananam „  
sprśāmi te'ham aṅgāni „  
somaḥ prathamo vivide; cp. PGS.  
ApMB. I, 3, 1.  
somo'dadā gandharvāya; cp. PGS.  
ApMB. I, 3, 2.  
saravati predam ava subhage ApMB.  
I, 3, 5.  
grbhñāmi te suprajāstvāya; cp. ĀGS.  
pari tvāgne puraṇi vayam TS. I, 5, 6,  
4; RV. X. 87, 22. d var.); AV.  
7, 71, 1. varies.  
agne śardha mahate saubhagāya TB.  
2, 4, 1, 1; RV. V, 28, 3.  
somāya janivide svāhā ApMB. I, 4, 1.  
gandharvāya janivide svāhā „, I, 4, 2.  
agnaye jani- I, 4, 3.  
kanyalā pitṛbhyo yati I, 4, 4; cp. GGS.  
preto mūncāmī nāmūtah ApMB. I,  
4, 5; RV. X, 85, 25; var.; AV. I, 4,  
1, 17; var.; SMB. I, 2, 3, 4.  
imāṇi tvam indra miḍhvaḥ ApMB. I,  
4, 6, cp. ĀGS.  
agnir aitu prathamo devatānam  
ApMB. I, 4, 7; cp. PGS.  
imāṁ agnis trāyatāṇi gārhapatyah  
ApMB. I, 4, 8; cp. PGS.  
mā to grhe niśi ghoṣa utthāt ApMB.  
I, 4, 9.  
aprajastāmī pautramṛtyum ApMB.  
I, 4, 11; SMB. I, 1, 14.  
ā tiṣṭhemam aśmānam ApMB. I, 5,  
1. with sthiro.  
iyāṇi nāry upabṛute ApMB. I, 5, 2.  
cp. PGS.  
tubhyam agre pary avahan ApMB.  
I, 5, 3.  
punaḥ patnīm agnir adāt ApMB. I, 5,  
4; RV. X, 85: 39 sl. var.; AV.  
I, 4, 2, 2, sl. var.  
viśvā uta tvayā vayam ApMB. I, 5,  
5; RV. II, 7, 3.  
jaya; cp. PGS.  
abhyātāna „

While dealing with marriage the Sūtra of Bodhāyana employs about 150 verses and these, when compared with the number of verses, employed by Āśvalāyana, Gobhila and Pāraskara should put Baudhāyana later than these works.

Out of 150 verses, 3 are found in TS. only, 13 in TS. in common with

rāstrabhr̄t „  
prajāpate na tvad TS. I, 8, 14, 2;  
RV. X, 121, 10; VS. 10, 20; AV.  
7, 80, 3.  
yad asya karmaṇah; nowhere in this  
form.  
any amāपsthāh; cp. adite'nu man-  
yasva.  
prāśāvih; cp. deva savitah pra suva  
etc.  
varaṇi dadāmi (laukika) AB. 8, 9, 5.  
ye vadlivaś candraṇi vahatum  
ApMB. I, 6, 9; RV. X, 85, 31;  
sl. var.; AV. I, 4, 2, X. same.  
pūṣā tveto nayatu hastagrhya ApMB.  
I, 2, 8.  
sugāṇi panthānam ārukṣam ApMB.  
I, 6, 11.  
yā osadhayo ye vanaspatayah ApMB.  
I, 7, 9; AV. I, 4, 2, 7; both with  
variants.  
bhadraṇ gr̄hān sumanasaḥ prapadye  
nowhere.  
ihā gr̄vāḥ prajāyadhvam ApMB. I,  
9, 1.  
nilalohite bhavataḥ ApMB. I, 6, 8;  
sl. var.; RV. X, 85, 28; sl. var.:  
- AV. I, 4, 1, 26.  
dhrūvo'si dhruvakṣitiḥ ApMB. I, 9,  
6; sl. var.; TS. I, 4, 13, 1 differs.  
sapta ṛṣayāḥ prathamām: nowhere.  
agne vratape upayamanam; no-  
where in this form.  
ūrjaḥ pṛthiviyāḥ TB. I, 2, 1, 5.  
prajayā tvāṁ sañṣrāmī; nowhere.  
prajāvati bhūyāsam (laukika?) „  
prajayā tvā paśubhiḥ sam sr- nowhere.  
prajāvān paśūnān bhūyāsam „  
agnir mūrdhā divah, TS. I, 5, 11, 4;  
4, 4, 4, 1.  
bhūvo yajñasya rajasaś ca TS.  
4, 4, 4, 1.  
maruto yad dha vo divah TS. I, 5,  
11, 4.  
sumāṅgalir iyaṇi vadhuḥ cp. PGS.  
saṇi no manah saṇi hr̄dayāni in no  
Saṇhitā.

other Saṃhitās, 59 occur in the Mantrapāṭha; out of which 15 are with variants.

Practically all the verses are given in sakalapāṭha, so much so that having prescribed ‘āghārāv āghārayati’ (I. 3. 26) and ‘ājyabhāgau juhoti’ (I. 3. 29) the sūtra adds ‘prajāpataye svāhā, īdrāya svāhā, agnaye svāhā, somāya svāhā’, in order to elucidate them.

The following may be noted with care:—

1. Out of 150 verses, 24 do not occur in any Vedic work.
2. Only 14 verses are found in TS.; and only 59 in the Mantrapāṭha, out of which 15 show variants.

The sūtra of Āpastamba, which has already been shown to belong to the TS., employs about 104 verses in the marriage rite. Practically all the mantras are given either by pratika or by a reference to the Mantrapāṭha, and they are all found in that collection of the verses.

The fact that Āpastamba<sup>1</sup> employs about 104 verses in contrast to 150 used by Baudhāyana would tend to put it earlier than that; but such a conclusion is negated by the following sūtra, in which it quotes from Baudhāyana:—

‘tasyāḥ sodaryo lājān ā vāpatīty eke’ (ApMB. II. 5. 4).

The reference is found in Baudhāyana I. 4. 25:—

‘athāsyā añjalāv upastiryā tasyāḥ sodaryo dvir lājān ā vāpati’.

That the oblation of fried grains is to be performed by the brother of the bride is enjoined by other sūtras also, but in doing so they use different terms as is shown below:—

ĀGS. I. 5. 8—vadhvo’ñjalā upastiryā bhrātā bhrātṛsthāno vā dvir lājān ā vāpati|

GGS. II. 2. 4—sakṛt saṃgrhītau lājānām añjalīn bhrātā vadhvañjalāv ā vāpati|

<sup>1</sup> The Apastamba-Grhyasūtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other Grhyasūtras, e.g. those of Āśvalāyana, Gobhila, and Pāraskara include a great many rules, which bear indirectly only on the performance of the offerings in the sacred domestic fire. The Grhyasūtra of Āpastamba forms XXVIIth Praśna of his Kalpasūtra (an enormous work of 30 Praśnas) and is most systematic and to the point; its brevity may, therefore, be a sign of its lateness. Details: Bühler, Introduction to the Sacred Laws of the Aryans, SBE. II. XIII ff; ‘Baudhāyaniyas, the oldest sūtracaranya of the Taittirīya Veda; Bühler: Sacred Laws of Manu p. XX.

PGS. I. 5. १—*kumāryā bhrātā śamīpalāśamiśrān lājān añjalināñjalāv ā vapati* |

BhGS. I. 16—*athāsyā bhrātāñjalināñjalāv upastīrṇābhīhāritān lājān chūrpād añjalinopaghātam añjalāv ā vapet* |

HKGS. I. 20. ३—*athāsyā añjalāv ājyenopastīrya lājān dvir ā vapati* |

KhGS. I. 3. 20-21—*sakṛd gṛhitam añjaliṇi lājānāṇi vadhvāñjalāv ā vaped bhrātā suhṛd vā kaś cit* |

MGS. I. 11—*lājā bhrātā brahmacārī vāñjalināñjalyor ā vapati* |

VGS. 14. 17—*upary agnāv añjalau lājān bhrātā brahmacārī vopastīrṇā ā vapet* |

KGS. 25. 29—*athāsyai śamīlājān ā vapati bhrātā brahmacārī vā ||*

But in considering the provisional chronology of the Gṛhya-sūtras the force of this type of reasoning is very much restricted, and it should, on no account, be unduly stretched.<sup>1</sup> For, if in the case, cited above, Āpastamba seems to be quoting from Baudhāyana, in the case of Tonsure it is Baudhāyana, which can be suspected to be quoting from Āpastamba.<sup>2</sup> The sūtra in question is:—

*yatharṣi śikhāṇi ni vādhyād ity eke* (i.e., “he may arrange the locks in the fashion of his ancestral ḍxis”).

The quotation is not found anywhere, except in ĀpGS., which reads (VI. 166):—

“*apareṇāgnīṇi prāñcam upaveṣya treṇyā śalalyā tribhir darbhapuṇi-jilaili śalāṅglapseneti tūṣṇīṇi keśān viniya yatharṣi śikhā(m?) ni dadhāti.*”

The case is typical. But to infer from this that the extant BauGS. is posterior to the extant ĀpGS. may be unsafe, and the point of quotation may be cleared by assuming that BauGS. is here quoting from that original TS. Gṛhyasūtra from which both BauGS. and ĀpGS have derived.

And it is exactly on this account that I differ from that part of Bühler's<sup>3</sup> thesis on the posterity of ĀpGS. to BauGS., where he advances

<sup>1</sup> Details: Oldenberg, Gṛhyasūtras II. Intr. pp. XXXVII.

<sup>2</sup> That the sūtra of Hiranyakeśin is, at least in part, based on that of Āpastamba has already been shown by Bühler; that it is posterior to that of Bhāradvāja will be made clear under HKGS.

<sup>3</sup> Sacred Books of the East Vol. II. p. XXIII; confirmed by Oldenberg, SBE. XXX, XXXVII.

this type of reasoning, but agree with him in the rest of the work for placing the ĀpGS. later<sup>1</sup> than the BauGS.

### BhGS.

catvāri vivāhakaraṇāni vittaiḥ rūpaṇi prajñā bāndhvam iti | tāni cet sarvāni na śaknuyād vittam udasyet | taṭo rūpam | prajñāyām (ca tu?) bāndhave ca vivadante | bāndhvam udasyed ity eka āhur aprajñēna hi kah̄ saṃvāsaḥ | athaitad aparaṇi na khalv iyan arthebhya ūhyate prajanārthaśyām pradhānah sa yo' laṇi saṃlakṣaṇāya syāt sa tām āvaheta yasyāmī praśastā jāyeran | na svapantim upagṛhṇita na carantim | prathamam abhyāgachaiḥ tām maṅgalyāni paripṛchet | caturo loṣṭān āhared vediloṣṭān gomayaloṣṭān sitāloṣṭān śmaśānaloṣṭān iti | tām āhaiśām ekam ādātveti | sā ced vediloṣṭām ādāditādhyāpakaṇi yāyajūkaṇi janayisyatiti vidyād yadi gomayaloṣṭān bahupaśūṇi janayisyatiti vidyād yadi sitāloṣṭān kṛṣtarādhikāṇi janayisyatiti vidyād yadi śmaśānaloṣṭām ādahanaśikṣṇi parikhvāteti vidyān nainām upagṛhṇitāthā khalu bahuṇi laksāṇāni bhavanti | ślokām tu lāksaṇā udāharanti | yasyāmī mano'numaramato caksuś ca pratipadyate | tām vidyāt punyalakṣmikāṇi kiṇi jñānena karisyatiti | udagayana upagṛhṇita vijñāyata 'udagayanaī devānām' iti | daivaiḥ punar idaiḥ karma ||

daksiṇāyana ity aparaṇi vijñyate daksiṇāyanaī pitṛnām iti | pitṛṣāṇi yuktaiḥ punar idaiḥ karma | pūrvapakṣa upagṛhṇita vijñāyate pūrvapakṣo devānām iti | daivaiḥ punar idaiḥ karma | aparapakṣa ity aparaṇi vijñāyate' parapakṣaḥ pitṛnām iti | pitṛṣāṇi yuktaiḥ punar idaiḥ karma | madhyaīdina upagṛhṇita | vijñāyate madhyaīdinaṁ ṛṣiṇām ity ṛṣiṇi yuktaiḥ punar idaiḥ karmāthāpi vijñāyate tasmān madhyaīdine sarvāni puṇyāni saṃnipatitāni bhavantī apārāhṇa upagṛhṇita vijñāyate' parāhṇaḥ pitṛ-

### HKGS.

samāvṛtta ācāryakulān mātā-pitarau bibhṛyāt | tābhyām anujñāto bhāryām upayachet sajātām anujñāto brahmacāriṇīm asagoṭrām | ahnāḥ pañcasu kāleṣu prātāḥ saṃgave madhyaīdine'parāhṇe sāyaṇī vaitēsu yatkāri syāt punyāha eva kurute | agnīm upasamādhyāya (paridhi) paridhā-nāntām kṛtvā vadhuṁ āniyamānāmī samīkṣate | 'sumangalit iyaṇī vadhuṁ imāmī sam eta paśyata | saubhāgyam asyai dattvā yāthāstām viparetana iti | daksinataḥ patiṇī bhāryopavīśati | ācāntasamanvārabdhāyāmī pariśiñcati vathā purastāt | vyāhṛtiparyantāmī kṛtvā juhoti | 'agnir aītu prathamo devatānāmī so'syai prajāṇī muñicatu mṛtyupāśat | tad ayaṇī rājā varuno'-nu manyatāmī yatheyaṇī strī pautram aghāṇi na rodāt svāhā || imām agnis trāyatāmī gārhapatyah prajām asyai nayatu dirgham āyuh | asūnyopasthā jīvatām astu mātā pautram ānandam abhi pra budhyatām iyaṇī svāhā || mā te grhe niśi ghoṣa utthād anyatra tvad rudatyah sami viśantu | mā tvam vikeṣy ura ī vadhisthā jīvapatni patiloke vi rājā prajāṇī paśyanti sumanasyamānāmī svāhā || dyaus te pr̄ṣṭhaṇī rakṣatu vāyur ūru aśvināu ca stanār dhayatas te putrān savitā-bhi rakṣatu | ī vāsasah paridhānād br̄haspatir viśve devā abhi rakṣantu paśat svāhā || aprajastāmī pautramṛtyuṇī pāpmānam uta vāghamī śirsāḥ srajam ivonmucya dvīśad-bhyah prati muñcāmi pāpam svāhā || devakṛtaṇī brāhmaṇām kalpamānāmī tena hanmi yonisadah piśācān | kravyādo mṛtyūn adharān pādayāmī dirgham āyus tava jīvantu putrāḥ svāhā iti | imaṇī me varuṇa | tat tvā yāmī | tvāmī no agne | sa tvāmī no agne | tvāmī agne ayāśi | prajāpate iti hutvāśmānam āsthāpayati | 'ā ti-

<sup>1</sup> Sacred Laws of the Aryas, Intr. p. XV ff. So Oldenberg, op. cit. XXXVII.

nām iti | pitṛṣāṇyuktaṁ punar idam  
 karmāthāpi vijñāyate bhagasyāparāh-  
 na iti | bhagasaṇyuktaṁ punar idam  
 karmāthāpi vijñāyate ‘tasmād aparāh-  
 ne kumāryo bhagam ichamānāś cara-  
 nti’ti | puṇyāha upagr̥hītāpi vai khalu  
 loke puṇyāha eva karmāṇi cikīrsante |  
 tasmād aśilānāmāni cītre navasyen  
 na yajeta | yathā pāpāhe kurute tādg  
 eva tad iti paricaṣṭa eva pāpāham |  
 vijñāyate tu khalv ckesām ‘invakā-  
 bhiḥ prasṛjyante te varāḥ pratinianditāḥ |  
 maghābhīr gāvo gr̥hyante phal-  
 gunībhīyām vyūhyata’ iti | yām kāma-  
 yeta duhitaranī priyā syād iti tām  
 niṣṭyāyām dadyat | priyaiva bhavati  
 naiva tu punar āgachātīti vijñāyate ||  
 tata āha snāpaya tainām iti | snātayai  
 vāsasi prayacchati ‘yā akṛtān avayav  
 yā atanvata yāś ca devir antān abhi-  
 to’ dadanta | tās tvā devir jarase sam  
 vyayantvā āyusmatām pari dhatsva  
 vāsā’ ity athainām paridhāpayati  
 ‘pari dhatta dhatta vāsasainām śatā-  
 yusūn kṛṇuta dīrgham āyuh | br̥has-  
 patīḥ prāyachad vāsā etat somāvā  
 rājñē paridhātavā u || jarām gachāsi  
 pari dhatsva vāso bhavā kṛṣṇām  
 abhiśastipāvati | śatām ca jīva śara-  
 dah suvarcā rāvāś ca poṣam upa sam  
 vyayavāsa’ iti | parihitām abhimān-  
 trayate ‘parida’ vāsā adhidhāh svast-  
 fave’ bhūr āpīnām abhiśastipāvati |  
 śatām ca jīva śaradah purūcīr vasūni  
 cāryā vi bhājāsi jīvati’ty athāsvā  
 agrena īñātikulam agnīm upasām-  
 dhlīvāghārāv āghārvājyabhāgau ju-  
 hoty ‘agnave janivide svāhā’ ity utta-  
 rārdha pūrvārdhel ‘somāvā janivide  
 svāhā’ iti daksinārdha pūrvārdhel |  
 tata etā āhutir juhoti ‘bhūr svāhā,  
 bhuvāḥ svāhā suvāḥ svāhā bhūr bhuv-  
 aḥ suvāḥ svāhā || ‘vā tiraścī vānuci,  
 samrādhanayai prasādhanvai, sadasas-  
 patim, yukto vaha iātaveda’ iti | jayā-  
 bhyātānān rāstrabhr̥ta iti hutvaitā  
 āhutir juhoti ||

‘agnir aitu prathamo devatānām  
 so’syai prajām muñicatu mṛtyupāśat |  
 tad ayanī rājā varuṇo’ nu manyatām  
 yatheyām stri pauṭram aghanī na  
 rodāt svāhā || imām agnis trāyatām

śthēnam aśmānam aśmeva tvām  
 sthīrā bhava | pra mṛñihī durasyūn  
 sahasva pr̥tanāyataḥ’ iti | apatenā-  
 gniḥ dvayān darbhān pūrvāparān  
 udagagrān sañcīstīra teṣu pūrvāparāv  
 avatīsthete ||

prāṇmukhah pratyāñmukhyā  
 hastām gr̥hīyāt pratyāñmukhāḥ  
 prāṇmukhyā vā | yadi kāmayeta  
 puṇīso janayeyam ity aṅguṣṭhām  
 gr̥hīyāt yadi kāmayeta strīr ity  
 aṅguļīḥ | yadi kāmayetobhayaḥ jana-  
 yeyam ity abhīva lomāny aṅguṣṭhām  
 sahāṅgulibhir gr̥hīyāt | ‘saravatī  
 predam ava subhage vājinivati | tām  
 tvā viśvasya bhūtasya prajāyām asy  
 agrataḥ || gr̥hīyām te suprajāstvāya  
 hastām mayā patyā jaradaṣṭir yaṭhā-  
 sat | bhago aryamā savitā puraṇḍhir  
 mahayām tvādūr gārhapatyāya devāh’  
 iti | tām agreṇa dākṣinām ajiṣām  
 praticim abhyāvṛtyābhi mantrayate |  
 ‘aghoracakṣur apatīghny edhi śivā  
 paśubhyah sumanāḥ suvarcāḥ |  
 jīvasūr vīrasūl syonā śām na edhi  
 dvipade śām catuṣpadē || tām nah  
 pūṣām chivatāmām erayasva yasyām  
 bijām manusyā vapanti | yā na ūrū  
 uśatī visrayātai yasyām uśantah  
 pra hārema śepam || somāḥ prathamo  
 vivide gandharvo vivida uttarah |  
 tṛtīyo agnīs tē patis turiyo’ham  
 manusyājāḥ || somo’dadād gandharvā-  
 ya gandharvo’gnaye’dadāt | pasūmīs  
 ca mahyam putrāmīs cāgnir dadāty  
 atho tvām || amūham asmi sā tvām  
 dyaur ahaū pṛthivī tvām sāmāham  
 rk tvām tāv ehi saī bhavāva saha  
 reto dādhāvahai pumse putrāya  
 vettavai rāyasposāya suprajāstvāya  
 suvīryāya || imām tvām indra mīḍh-  
 vah suputrāmī subhagām kuru |  
 daśāyāmī putrāmī ā dhehi patim  
 ekādaśāmī kuru’ iti || tām yathāyata  
 nam upavcīyātāsvāya añjalāv ājveno-  
 pastīrya lājān dvir āvapati | ‘imām lā-  
 jān ā vapāmī samṛddhikarāpan mama!  
 tubhyaī ca samvānamām tad agnīr  
 anu manyatām ayam’ iti | abhighāryā  
 ‘iyām nārū upabṛute’gnau lājān āva-  
 pantī | dīrghāyur astu me patir  
 edhantām jñātayo mama svāhā’ iti

gārhapatyah prajām asyai nayatu  
dirgham āyuh | aśūnyopasthā jīvatām  
astu mātā pautram ānandam abhi pra  
budhyatām iyaṁ svāhā || mā te grhe  
niśi ghoṣa utthād anyatra tvad rūda  
tyah saṁ viśantu | mā tvaṁ vikeṣy  
ura ā vadhiṣṭhā jīvapatnī patiloke vi  
rāja paśyanti prajāṇi sumanasyamā  
nāṇi svāhā || dyaus ity pr̄sthānī rak  
ṣatu vāyur ūrū aśvinau ca stanau  
dhayantaḥ savitābhi rakṣatu | ā  
vāsasah paridhānād bṛhaspatir viśve  
devā abhi rakṣantu paścāt svāhā ||  
aprajastāṇi pautramṛtyuṇi pāpmā  
nam uta vāgham | śīrṣṇah srajam  
ivonmucya dvīṣadlbhyah prati muñcā  
mi pāśāṇ svāhā” iti | pūrnā paścāt,  
imaṇi me varuna, tat tvā yāmi, tvaṇi  
no agne, tvam agne ayāsy, ayāś cāgne  
‘sy anabhiśastiḥ ca, vad asya karma  
no’ty arīcīṇi, prajāpata’ ity utta  
māṇi hutvā gurave varau dadāti ||

apareṇāgnīṇi dvayān darbhān pūr  
vāpārān udagagrān str̄nātī | teṣu pūr  
vāpārāv upatiṣṭhete | prāṇmukhah  
pratyāṇmukhyā hastāṇi gr̄hṇīyād ity  
ekam | pratyāṇmukhah prāṇmukhvā  
ity aparam | athainayoh praisakṛd  
aṇjali udakena pūrayaty athāsvāṇ  
jalāv udakam ānayat ‘śām no devīr  
abhiṣṭava āpo bhavantu pitaye! śāṇ  
yor abhi sravantu na’ ity athāsyā  
dakṣinena hastena dakṣināṇi hastam  
abhiṣvāṇguṣṭham abhīva lomāni gr̄h  
nātī ‘devasya tvā savitul prasave’  
śvinor bāhubhyāṇi pūṣṇo hastā  
bhyām | hastena te hastāṇi gr̄hṇāmī  
saubhagatvāya mayā patyā jaradaṣṭir  
yathāṣah | bhago aryāmā savitā pur  
aṇḍhis te tvā devā adur mahyaṇi pat  
nīm | aghoracakṣur apatighny edhi  
śivā paśubhyah śāntamā prajāyai |  
kṣurapavir jārebhyo jīvasūr vīrasūḥ  
svonā mahyaṇi tvadur gārhapatyāya  
devāḥ || tāṇi naḥ pūsaṇ chivatamāṁ  
erayasva yasyāṇi bijāṇi manusyā  
vapanti | yā na ūrū uṣaṇi visrayātai  
yasyām usāntaḥ praharāma śepham |

somaḥ prathamo vivide gandhar  
vas tato’paraḥ | ṣṭriyo agniṣ te patis  
tūriyas te manusyājāḥ || somo dadad  
gandharvāya gandharvo gnaye dadat |

tasyā aṇjalinā juhoti | ‘udāyuṣā’ ity  
utthāpya | viśvā uta tvayā vayaṁ  
dhārā udanyā iva | ati gāhemalī  
dvīṣāḥ iti pradakṣinām agnīṇi pari  
kramya tathaiva lājān āvapati |  
tītiyāṇi parikramya sauviṣṭakṛtiṇi  
juhoti | atraike jayābhyaṭānān rāṣṭra  
bhṛta ity upajuhvati yathā purastāt |  
tān apareṇāgnīṇi prāciṁ udicīṇi vā  
viṣṇukramān kramayati | athaināṇi  
saṁ śāsti dakṣinena prakramya  
‘savycenānuprakramā mā savyena  
dakṣinām atikrāmī’ iti ||

‘ekam iṣe viṣṇus tvāṇv etu | dve  
ūrje viṣṇus tvāṇv etu | trīṇi vratiya  
viṣṇus tvāṇv etu | catvāri māyo  
bhavāya viṣṇus tvāṇv etu | pañca  
paśubhyo viṣṇus tvāṇv etu | ṣaḍ rāy  
-asposāya viṣṇus tvāṇv etu | sapta  
saptabhyo hoṭrābhyo viṣṇus tvāṇv  
etu’ iti | saptamāṇi padam avasthā  
pya japatī! ‘sakhāyan saptapadāv  
abhuva sakhyan te g a m e y a n  
sakhyaṭ te mā yosanī sakhyān me  
mā yoṣṭhā’ iti | athāsyā dakṣinena  
pādena dakṣināṇi pādam avakramya  
dakṣinena hastena dakṣinām aṇīsam  
uparyupary anvavāṇīṣya hṛdayade  
śam abhi mīṣati yathā purastāt | ‘prāṇ  
āṇiṇi granthir asi sa mā visrasah’ iti  
rābhidesam | tām apareṇāgnīṇi prāciṁ  
upaveṣya purastāt pratyāṇi tiṣṭhan  
adbhīḥ proksati | ‘āpo hi ṣṭhā mayo  
bhuvah’ iti tiṣṭbhīḥ | ‘hiranyavarnāḥ  
śucayah pāvakāḥ’ iti caitanānu  
vākena | atha bijāṇy adhiṣrayanti ||

tāṇi tataḥ pravāhayanti pra vā  
hāravanti | samopyaitam agnim  
anu haranti | nityo dhāryāḥ | anugato  
mautlyāḥ śrotiyāgārād vāhāryāḥ |  
upavāsā cānugate bāhāryāyāḥ patyur  
vā | ḍāgāraṇi prāpyāthānāṇi saṁ śāsti |  
‘dakṣināṇi pādam agre’ tihā dehalīṇi  
mādhi ṣṭhāḥ’ iti | pūrvārdhe ṣālāyāṇi  
nyupyopasamādadhatī | apareṇāgnīṇi  
lohitam āṇḍhāṇi carma prāciṇagri  
vam uttaralomāṣṭrātī! tasmin prāṇ  
mukhāv uḍāṇmukhau vopaviṣataḥ |  
paścāt patiṇi bāhāryopavīṣataḥ | ‘īha  
gāvo niṣidantv ihaśvā iha pūruṣāḥ |  
iho sahasradakṣṇo’pi pūṣṇi ni śidatu

rayin ca putrāñś cādāg agnir mahyam  
atho imām || sarasvati predam ava  
subhage vājīniv ati | tāñtvā viśvasya  
bhūtasya pra gāyāmasy agrata iti |  
attha ināu brahmābhimantrayate  
“samitām sañ kalpethā” sañ van  
srjāmi hṛdaye | sañsrstāñ mano  
astu vām sañsrstāñ prāno astu vām’  
ity athainām aśmānam āsthāpayaty  
‘tiṣṭhemam aśmānam aśmeva tvaiñ  
sthirā bhava | pra mrñih durasyūn  
sahasva pṛtanāyata’iti | pradaksinam  
agnipari nayati ‘viśvā uta tvayā  
vayaiñ dhañā udanvā iva | ati  
gāhemahi dviṣa’ ity athāsyā bhratāñ-  
jalināñjalāv upastīrmābhīghāritān  
lājān ā vapati ‘iyan nāry upabṛute’  
gnau lājān āvapanti | dirghāyur astu  
me patir edhantāñ jñātayo mama ||  
bhagena tvā sañ srjāmi māsareṇa  
surām iva’ ity athaināñ vācayati  
‘imān kājān ā vapāmi samṛddhikara-  
nān mama | tubhyāñ ca sañvana-  
nān tad agnir anu manyatām iyan  
svāhā ity evam eva trir ā sthāpayati  
trī pari nayati trir ā vapaty athai-  
nāñ prācīn vā ||

sapta padāni prakramayaty 'ekam  
iše viṣṇus tvānv etu dve ūrje viṣṇus  
tvānv etu triṇi vratāya viṣṇus tvānv etu  
catvāri māyobhavāya viṣṇus tvānv etu  
etu pañca paśubhyo viṣṇus tvānv etu  
ṣad rāyaposāya viṣṇus tvānv etu  
sapta saptabhyo hotrābhyo viṣṇus  
tvānv etu' iti | saptame pade samikṣa-  
māno japatī 'sakhā saptapadā bhava-  
sakhāyau saptapadāv abhūva |  
sakhyaṁ te gameyan sakhyāt te mā  
yoṣam sakhyān me mā yoṣṭhāḥ' ity  
athāsyā dakṣinām aṇṣanī prati  
bāhūm anvavahṛtya hrdayadēśam  
abhi mṛṣati 'māma hrdaye hrdayām  
te astu mama citte cittam astu te |  
mama vācam ekamanā(h) śrū mām  
evānuvratā bhava sahacaryā mayā  
bhava'ity athāsyā dakṣinām karmām  
ā japatī 'mām te cittaṁ pra viṣṭu  
mām caksur mām u te manah | mayi  
sarvāṇi bhūtāni mayi prajñānam astu  
te || madhuhe madhvāgāhe jihvā  
me madhuvādīm | mukham me  
sāraghām madhu datus samvananam

iti | vācāmyamāv āśātē ānakṣatrā-  
ṇām udāyat | uditeśu nakṣatreśu  
prācīm udicīnī vā dīśām upaniṣkramya  
'devīḥ śad urvīr' iti dīśā upatiṣṭhate |  
'mā hāsmahi prajayā' iti naksatrāni |  
'mā radhāma dvīsate soma rājann' iti  
candramasam | 'saptarṣayāḥ prathamaṁ  
kr̄ttikām arundhatīnī ye  
dhruvatāmī ha ninuyuh | ṣaṭ kr̄ttikā  
mukhyayogaṁ vahantiyam asmākāmī  
bhr̄ājatv astāmi' iti saptarśin  
upasthāya dhruvam upa tiṣṭhate |  
'dhruvakṣitir dhruvayonir dhruvam  
asi dhruvata sthitam | tvāmī nakṣatrā-  
ṇāmī methy asi sa mā pāhi pr̄tyanyataḥ ||  
namo brahmaṇe dhruvāyācyutāyāstu  
namo brahmaṇah putrāya prajāpataye  
namo brahmaṇah putrebhyo deve-  
bhyas trayastriñśebhyo namo brahmaṇah  
putrapautrebhyo 'ngirobhayah |  
yas tvā dhruvam acyutaṁ saputraṁ  
sapautraṁ brahma veda dhruvā asmin  
putrāḥ pautrā bhavanti | presyānte-  
vāśinī vasanañ kambalāni kañisañ  
hiranyañ striyo rājano'nnam abhayam  
āyuh kirtir varco yaśo balamī brahma-  
varcasam annādyam ity etāni mayi  
sarvāni dhruvāny acyutāni santu' ||

"dhruvāṇī tvā brahma veda  
dhrubo'ham asmin loke'smiṇīś ca  
janapade bhūyāsam | acyutāṇī tvā  
brahma veda māham asmāl lokād  
asmāc ca janapadāc cyoṣī dvīṣan me  
bhrātṛvyo'smāl lokād asmāc ca jana-  
padāc cyavatām | aceṣṭāṇī tvā brahmā  
veda māham asmāl lokād asmāc ca  
janapadāc ceṣṭī dvīṣan me bhrātṛ-  
vyo'smāl lokād asmāc ca janapadāc  
ceṣṭām | avyathamāṇīṇī tvā brahma  
veda māham asmāl lokād asmāc ca  
janapadād vyathiṣī dvīṣan me bhrāt-  
ṛvyo' smāl lokād asmāc ca janapadād  
vyathiṣī dvīṣan me bhrātṛvyo'smāl  
lokād asmāc ca janapadād vyathatām |  
nabhyāṇī tvā sarvasya veda nabhyam  
aham asya janapadasya bhūyāsam |  
madhyāṇī tvā sarvasya veda madhyam  
aham asya janapadasya bhūyāsam |  
tantīṇī tvā sarvasya veda tantir aham  
asya janapadasya bhūyāsam | methīṇī  
tvā sarvasya veda methy aham asya  
janapadasya bhūyāsam | nābhīm tvā

kṛtam || cākravākāṇī sañcivananāṇī yan nadibhya udāhṛtam | yad deva-gandharvo vittas tena sañcivaninau svāḥ | māṇī caiva paśya sūryaiḥ ca mānyeṣu manah kṛthā' iti ||

athāsyāḥ svadhitiṇī mūrdhni dhārayan hiranyaiḥ vodakumbhenā-sīnicat� 'āpo hi śṭhā mayobhuva' iti tisṛbhīḥ 'hiranyakarṇāḥ śucayah pāvakā' iti catasṛbhīḥ 'pavamānah suvarjana' ity etenānuvākenāvasicya yathārthaṇī vahanty uhyamānām anumantrayate 'ye vadhyāś candraiḥ vahatuṇī yaksmaṇī yanti janāṇī anu | punas tān yajñiyā devā nayantu yata āgaṭā' ity athaināṇī gṛhāṇ uhyana-duhe rohite carmany upa veśayati 'iha gāvo ni śidantv ihāśvā iha purusāḥ | iho sahasradakṣiṇo' bhi pūṣā ni śidatv' ity athainām āgneyena sthālipākena yājayaty athaitasya sthālipākasyopahatyābhīhārya ju h o t y 'agnaye svāhāgnaye'gnivate svāhāgnaye'nnādāya svāhāgnaye svīṣṭakṛte svāhā' iti | yāvajjivam etam agnīṇī vṛihībhir yavaire vā sāyamī prātāḥ pari caraty 'agnaye svāhā' iti sāyamī pūrvām ahutiṇī juhoti 'prajāpataye svāhā' ity uttarām | saurīṇī pūrvāmī prātar eke samāmananty aupāsano nityo dhāryo'nugato manthyāḥ śrotriyāgārād vāhāryo' nyatarasya caitad ahar upavāsaḥ ||

aṣṭamyah parvāṇī copavasaty āgneyena sthālipākena parvasu yajate | vāgyata āsta ṣaṇkṣatrāṇām udāyāt | udītesu naksatreṣu vatsam anvārabhyotthāpayaty 'ud āyuṣā svāyuṣā' ity athainām dhruvam arundhatim anyāni ca naksatrāṇī 'namo brahmaṇe dhruvāyācyutāyāstu' etenānuvākena | dhruvam upatiṣṭhate 'dhruvakṣitir dhruvayonir dhruvam asi dhruvata sthitam | tvaiḥ naksatrāṇāṇī methy asi sa mā pāhi prītanyata' iti | saptarṣayāḥ prathamāṇī kṛttikānām arundhatiṇī dhruvatāṇī ye ha ninyuh | ṣaṭ kṛttikā mukhyayogaṇī vahantiyam aṣṭamāṇī bhrājatv aṣṭamī'ity arundhatim | trirātram aksāralavaṇāśinai adhahśayinai bhavataḥ ||

sarvasya veda nābhīr aham asya janapadasya bhūyāsam | ya t hā nābhīḥ prāṇāṇī viṣūvān evam ahaṇī viṣūvān | ekaśataṇī taṇī pāpmānam ṛchatu yo'smān dveṣṭi yaṇī ca vayaṇī dvīṣmo bhūyāṇīsi mām ekaśatāt puṇyānyā āgachantu' iti | atra manojñīna sañcībhāṣyāgāraṇī prāpyāthai-nām āgneyena sthālipākena yājayati ||

BhGS

sāpayata (laukika?)  
yā akrntann avayan APMB. 2. 2. 5;  
SMB. 1. 1. 5.  
pari dhatta dhatta vāsasainām ApMB.  
2. 2. 6 with variant; SMB. 1. 1. 6.  
jarāñi gachāsi pari dhatsva vāsañ Ap-  
MB. 2. 2. 7; slight variant.  
parīdañi vāso adhi dhāñ ApMB. 2. 2.  
8; AV. 2. 13. 3 both with variants.  
agnaye janivide svāhā cp. BGS.  
somāya  
bhūh svāhā ApMB. 1. 10. 10-13  
bhuvah svāhā „ „ „  
suvañ svāhā „ „ „  
yā tiraści yāñucī: ApMB. 2. 8. 5 with  
variants.  
sam rādhanyai prasādhanyai ApMB.  
2. 8. 6, 7.  
sadasaspatim adbhetum ApMB. 1. 9.  
8; RV. 1. 18. 6; VS. 32. 13; SV.  
I. 171.  
yukto vaha jātavedah HG. 1. 2. 18  
jayāh cp. Intr. p. 60.  
abhyātānāh „ „ „  
rāstrabṛhtāh „ „ „  
agnir aitū prathamo devatānām  
ApMB. 1. 4. 7.  
imām agnis trāyatāñi gārhapatyāh  
ApMB. 1. 4. 8.  
mā te gr̥he niśi ghoṣa utthāt ApMB.  
I. 4. 9.  
dyaus te pr̥ṣṭham rakṣatu ApMB.  
I. 4. 10.  
aprajastām pautramṛtyum ApMB.  
I. 4. 11.  
imanī me varuṇa śrudhi ApMB. 1. 4.  
12; common.  
tat tvā yāmi ApMB. 1. 4. 12; common  
tvāñi no agne varuṇasya vidvān  
ApMB. 1. 4. 14; common.  
sa tvāñi no agne ApMB. 1. 4. 15;  
common.  
tvam agne ayāsi ApMB. 1. 4. 10;  
common.  
ayāś cāgne'sy anābhīṣasti ca ApMB.  
1. 5. 18; common.  
yad asya karmano'ty arīricam; in no  
Samhitā, but cp. AG 1. 10. 23;  
ĀpG. 1. 2. 7; MG. 1. 3. 7.  
prajāpate na tvat ApMB. 2. 22. 19;  
common.

sāmī no devir abhiṣṭaye RV.	X.	9.	4;
AV.	I.	6.	1;
SV.	I.	33	not in
ApMB.	or	SMB.	
devasya tvā savituh prasave cp.	BGS.		
grbhñāmi te AGS.			
hastena te hastāmī grbhñāmi; nowhere:			
but cp.	grbhñāmi te AGS.		
aghoracakṣur apatighny edhi.. no-			
where in this form; for variants			
cp.	RV.	X.	85.
44;	AV.	I.	14.
17;	ApMB.	I.	1.
4.			
tāmī naḥ pūṣāni chivatnām erayasva;			
for variants cp.	RV.	X.	85.
37;	AV.	I.	14.
2.	38;	ours agrees with	
MG.			
somah prathamo vivide, nowhere in			
this form; for variants cp.	RV.		
X.	85.	40;	ApMB.
41;	I.	3.	1.
somo'dadād gandharvāya RV.	X.	85.	
41;	AV.	I.	14.
2.	4;	ApMB.	I.
with slight variant.	3.	2.	
sarasvati preḍam ava subhage ApMB.			
I.	3.	5.	
sāmī vāmī srjāmī hrdaye: nowhere			
KS.	7.	12.	TB.
12;	I.	2.	I.
17	astu	vāh	
vāh	srjāmī	hrdayāni.	
sāmī srstāmī mano astu vām KS.	7.		
12;	TB.	I.	2.
17	astu	vāh.	
ā tiṣṭhemam aśmānam ApMB.	I.	5.	
I.	6,	11	vary in c+d.
viṣvā uta tvayā vayam ApMB.	I.	5.	
5;	RV.	II.	7.
3.			
iyaṇī nāry upabṛūte ApMB.	I.	5.	
2	with slight variant.		
bhagena tvā sāmī srjāmī: nowhere.			
imān lājān ā vapāmī PG.	I.	6.	2;
HG.	I.	20.	3.
ekam iṣe viṣṇus tvā cp.	BGS.		
dve ūrje	"		
triṇi vratāya	"		
caturā māyobhavāya	"		
pañca paśubhyāḥ	"		
ṣaḍ rāyaspōsāya	"		
sapta saptabhyo hotrābhyaḥ	"		
sakhā saptapadā bhava	"		
mama hrdaye hrdayām te astu HG.			
I.	5.	11;	AV.
AV.	3.	8.	6 varies.
māmī te cittāmī pra viśatū: nowhere.			
madhuhe madhvagāhe cp.	HG	I.	24.6
and BGS. with variants.			
cākravākam saṃvananām cp.	BGS.		
āpo hi śṭhā mayobhuvāḥ cp.	MGS.		
yo vāh śivatamo rasah	"		

tasmā aranī gamāma vah	"	amūham asmi sā tvam BhGS. var.
hiranyavarṇāḥ śucayāḥ pāvakāḥ	"	imāṇi tvam indra miḍhvah ĀGS.
ApMB. I. 2. 1.		imān lājān ā vapāmi BhGS.
hiranyavarṇāḥ śucayāḥ pāvakāḥ	"	īyāṇi nāry upabṛute "
ApMB. I. 2. 2.		viśvā uta tvayā vayam BhGS
yāsāṁ rājā varuno yāti madhye	"	jayāḥ BGS.
ApMB. I. 2. 3.		abhyātānāḥ BGS.
yāsāṁ devā divi kṛṇvanti bhakṣam	"	rāstrabṛtāḥ "
I. 2. 4.		dakṣinena prakramya GG. 2, 2, 13.
pavamānah suvarjanāḥ TB. I. 4. 8. 1;		ekam iṣe BhGS,
this anuvāka has about 20		dve ūrje
mantras in TB.		trīṇi vratāya " BhGS.
ye vadhuś candraṇi vahatum Ap-		cātvāri mayobhavāya BhGS.
MB. I. 6. 9.		pañca paśubhyā "
iha gāvo ni śidantu PG. I. 8. 10; Ap-		ṣaḍ rāyasposāya "
MB. I. 9. 1 has —vali pra		sapta saptabhyo hotrābhyaḥ BhGS.
jāyadhvam.		sakhāyau saptapadāv abhūva "
agnaye svāhā: common.		prāṇāṇāṇi granthir asi TA. 10, 37, 1;
agnaye agnivate svāhā AB. 7. 6. 1.		SMB. I, 6, 20.
agnaye annādāya svāhā HG. I. 7. 18		āpo hi ṣṭhā mayobhuvah MGS.
agnaye svītakṛte svāhā TB. 3. 12.		yo vah sīvatamo rasah MGS.
2. 2. 2-8.		tasmā aranī gamāma vah "
prajāpataye svāhā: common.		hiranyavarṇāḥ śucayāḥ BhGS.
		hiranyavarṇāḥ śucayāḥ pāvakāḥ
		BhGS.
HkGS.		yāsāṁ devā divi kṛṇvanti bhakṣam
sumāṅgalīr iyanī vadhuḥ cp. ĀGS.		BhGS.
bhūḥ svāhā cp. BGS.		pavamānah suvarjanāḥ TB. I, 4, 8, 1.
bhuvaḥ svāhā "		cp. BhGS. with 20 more verses.
suvaḥ svāhā "		iha gāvo ni śidantu BhGS.
agnir aitu prathāṇāḥ cp. BhGS.		dēviḥ ṣaḍ urvih TS. 4, 7, 14, 2; RV.
imām agnis trāyatām "		X, 128, 5.
mā te grhe niśi ghoṣa uithāt cp. BhGS.		saptarṣayāḥ prathamāṇi kṛttikānām
dyusaḥ te prāṭhāṇi rakṣatu "		ApMB. I, 9, 7.
aprajastāṇi pautramṛtyum "		dhruvakṣitir dhruvayoniḥ ApMB.
devakṛtaṇi brāhmaṇāṇi kalpa: nowhere		I, 9, 6.
imāṇi me varuṇa śrudhi ..		namo brahmaṇe dhruvāyacyutāyāstu:
tat. tvā yāmi ..		nowhere.
tvam no agne ..		yas tvā dhruvam acyutam "
sa tvam no agne ..		dhruvam tvā brahma veda "
tvam agne ayāsi ..		acyutam tvā brahma veda "
prajāpate ..		aceṣṭāṇi tvā brahma veda "
ā tiṣṭhemam aśmānam ..		avyathamāṇam tvā brahma veda "
sarasavati predam ava ..		nabhyam tvā sarvasya veda "
grhṇāmi te suprajāstvāya hastam		madhyam tvā sarvasya veda "
ApMB. I, 3. 3.		tantim tvā sarvasya veda "
aghoracaksur apatighny edhi BhGS.		methim tvā ..
tāṇi naḥ pūṣāṇ chivatamām erayasva		nābhiṇi tvā ..
	BhGS.	yathā nābhiḥ ..
somah prathamo vivide ..		agnaye svāhā: common.
somo'dadād gandharvāya BhGS. var.		prajāpataye svāhā ..

The Gṛhyasūtra of Bharadvāja employs about 119 verses in the marriage

ceremony; out of these 9 occur in TS. in common with others; 43 in ApMB. out. of which 8 are with variants.

An indication of its age is detected in sūtra I. 12:—

vijñāyate tu khalv ekeśām invakābhīḥ pra sr̄jyante te varāḥ pratinanditāḥ (read—nanditāḥ) | *maghābhīr gāvo gr̄hyante phalgunibhyāṁ vyūhyata iti* | *yāṁ kāmayeta duhitaraṇi priyā syād iti tāṁ niṣṭyāyāṁ dadyāt priyaiva bhavati naiva tu punar ā gachatiti vijñāyate* ||

A part of the above is found in KauGS. 75. 5:—

'*maghāsu hanyante gāvah phalguniṣu vyūhyata iti'*

The difference between the two is obvious.

Now compare ApGS. II. 2. 16-3. 5:—

'invakābhīḥ pra sr̄jyante te varāḥ pratinanditāḥ | *maghābhīr gāvo gr̄hyante phalgunibhyāṁ vyūhyate* | *yāṁ kāmayeta duhitaraṇi priyā syād iti tāṁ niṣṭyāyāṁ dadyāt priyaiva bhavati*; *naiva tu punar ā gachatiti brāhmaṇaveko vidhiḥ* | *invakāśabdo mṛgaśabdāḥ svātā* ||

It seems that BhGS. is referring here to the Āpastambiyas, who hold that view and who properly define the two words *invakā* and *niṣṭyā*. If it be so the BhGS. would be posterior to Āpastamba.\*

The sūtra of Hiranyakesin cites about 119 verses in the marriage ceremony; of these 13 are untraced; the rest agree with those occurring in the BhGS.

The style of both is the same. Comparison with ApGS. is striking:—

HkGS. I. 22. 1-5:—

tāṁ tataḥ pra vāhayanti pra vā  
hārayanti | samopyaitam agnim  
anu haranti | nityo dhāryaḥ | anugato  
manthyāḥ śrotriyāgārād vāhāryaḥ |  
upavāsaś cānugate bhāryāyāḥ patyur  
vā ||

ApGS. II. 5. 13-19:—

(pariśeccaṇāntaṇi kṛtvottarābhyaṇi  
yoktraṇi vimucya) tāṁ tataḥ pra vā  
vāhayet pra vā hārayet | samopyaitam  
agnim anu haranti | nityaḥ | dhāryaḥ |  
anugato manthyāḥ | śrotriyāgārād  
vāhāryaḥ | upavāsaś cānyatarasya  
bhāryāyāḥ patyur vā ||

It is obvious that the HkGS. is combining different sūtras into one. It has applied with profit the same method to the BhGS:—

BhGS. I. 12:—

pūrvāṇa upa gr̄hnīta | vijñāyate pūrvāṇo  
devānām iti | daivāṇi punar idāṇi karma | madh-  
yamdinā upa gr̄hnīta | vijñāyate madhyāṇdinām  
ṛṣinām iti | ṛṣiṣāṇyuktāṇi punar idāṇi karma |  
athāpi vijñāyate tasmān madhyāṇdine sarvāṇi

HkGS. I. 19. 3:—

ahnaḥ pañcasu kāleṣu  
prātaḥ samgave madhy-  
āṇdine'parāhne sāyam  
vaiteṣu yatkāri syāt

\* Bühler: "Baudhāyana composed the first set of sūtras connected with the Black Yajur Veda, and was succeeded by Bhāradvāja, Āpastamba and Hiranyakesin, who all founded schools, which bear their names" Sacred Laws of the Aryas XVI, XVII

puṇyāni saṃnipatitāni bhavantity  
aparāhṇa upagr̥hṇīta vijñāyate'pa-  
rāhṇah pitṛṇām iti pitṛṣaṇyuktam  
punar idam karmāthāpi vijñāyate  
bhagasyāparāhṇa iti bhagasaṇyuk-  
taṇi punar idam karmāthāpi vijñā-  
yate tasmād aparāhṇe kumāryo  
bhagam icchamānāś carantiti  
puṇyāha upagr̥hṇītāthāpi vai khalu  
loke puṇyāha eva karmāṇi cikī-  
sante ||

puṇyāha eva kurute |

Obviously HkGS. has here compressed 15 BhGS. sūtras into one.

BhGS. I. 15:—

apareṇāgninī dvayān darbhān  
pūrvāparān udagagrān strñāti | teṣu  
pūrvāparāv upatiṣṭhete | prāñ-  
mukhah pratyañmukhyā hastaiṇi  
grhṇiyād ity ekam | pratyañmukhah  
prāñmukhyā ity aparam ||

HkGS:—

apareṇāgninī dvayān darbhān  
pūrvāparān udagagrān saṃstiryā  
teṣu pūrvāparāv avatiṣṭhete | prāñ-  
mukhah pratyañmukhyā hastaiṇi  
grhṇiyāt pratyañmukhah prāñ-  
mukhyā vā ||

HkGS. has here changed BhGS. strñāti into saṃstiryā and has thus combined the two sūtras into one. Its substitution of 'ity ekam' and 'ity aparam' by 'vā' is noteworthy from the point of view of the advanced sūtra style.

The marriage ceremony in <sup>4</sup>the Āgniveṣya Grhyaśūtra covers the fifth and sixth adhyāyas of the first Praśna. It runs:—

Anṛkṣarā ḍjavaḥ santu panthā yebhiḥ sakhyo yanti no vareṇyam | sam  
aryamā saṇi bhago no ninīyat saṇi jāspatyanī suyamam astu devāḥ || ayaṇ  
kūrcāḥ | mayi grhṇāmī agre agnīṇi rāyaspōṣya suprajāstvāya suvīryāya |  
mayi prajāṇi mayi varco dadhāmy arīṣṭāḥ syāma tanuvā suvīrāḥ || yo no  
agnīṇi pitaro hṛtsv antar amartyām āviveṣā | tam ātmān pari-  
grhṇīmahe vayaṇi mā so asmāṇi avahāya parā gāt ||

bhūr bhuvah svah | prajāpatih striyāṇi yaśo muṣkayor adadhāt sapam |  
kmasya ṛptim ānandam tasyāgne bhājayeha mā || modah pramoda ānando  
muṣkayor nihitaḥ sapah | sītveva kāmasya ṛptyāṇi dakṣiṇānāṇi pratigrahe ||  
manasāś cittam ākūtīṇi vācaḥ satyam aśīmahi | paśunāṇi rūpam annasya  
yaśāḥ śrīḥ śrayatām mayi || yathāham asyā atrpāṇi striyai pumān yathā  
strī ṛptyati puṇsi priye priyā | evaṇi bhagasya ṛptyāṇi yajñasya kāmyah  
priyām || dadānīty agnir vadati | tatheti vāyur āha tat | hanteti satyam  
candramāḥ | ādityah satyam om iti || āpas tat satyam ābharan | yaśo  
yajñasya dakṣiṇām | asau me kāmaḥ samṛdhyatām ||

'āpo hi ṣṭhā-mayobhuva' iti tisṛbhīḥ 'hiranyavarṇāḥ śucayah pāvakā'  
iti catasṛbhīḥ, 'pavamānāḥ suvarjana' ity etenānuvākena |

yā akṛntann avayan yā atanvata yā ca devīr antān abhito'dadanta |  
tās tvā devīr jarasā saṁ vyayantv āyuṣmatidaṁ pari dhatsva vāsaḥ || pari  
dhatta dhatta vāsasaināṁ śatāyuṣūn kṛnuta dīrgham āyuḥ | bṛhaspatih  
prāyacchad vāsa etat somāya rājñe paridhātavā u || jarāṁ gacchīsi pari-  
dhatsva vāso bhavā kṛṣṭinām abhiśastipāvatī | śataṁ ca jīva śaradaḥ  
suvarcā rāyaś ca poṣam upasam vyayasva || paridaṁ vāso adhidhāḥ  
svastaye 'bhūr āpiṇām abhiśastipāvatī | śataṁ ca jīva śaradaḥ purūcīr  
vasūni cāryo vibhajāsu jīvati ||

Anayā mayā saha karmāṇi kartavyāni | prajāś cotpādayitavyāḥ |  
tadartham enāṇi pariṇeṣye |

indrāya namah | agnaye namah | yamāya namah | nirṛtaye namah |  
varunāya namah | vāyave namah | somāya namah | īśānāya namah |  
brahmāne namah | adbhyo namah | agnaye namah | ātmāne namah |  
adite' nu manyasva | anumate'nu manyasva | sarasyate'nu manyasva |  
deva savitah prasava |

ayaṇi ta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya  
cāsmān prajayā paśubhir brahmāvarcasenānnādyena sam edhaya svāhā ||  
prajāpataye svāhā || indrāya svāhā | agnaye svāhā | somāya svāhā | bhūḥ  
svāhā | bhuvah svāhā | svaḥ svāhā | bhūr bhuvah svaḥ svāhā |

'yā tiraścī nipadyase'ham vidharaṇī' iti | tām tvā ghṛtasya dhārayā  
juhomi vaisvākarmaṇi svāhā || yānūci nipadyase'ham vidharaṇī iti | tām  
tvā ghṛtasya dhārayā agnau saṁrūḍhanyai devyai svāhā | prasāḍhanyai  
devyai svāhā || || |

yukto vaha jātavedaḥ purastād agne viddhi karma kriyamāṇaḥ yathē-  
dam | tvam bhiṣag bheṣajasyāśi kartā tvayā gā aśvān puruṣān sanemi  
svāhā || virūpākṣaya svāhā | dantāñjaye svāhā | virūpākṣam ahaṁ  
yaje nijaśghāṁ śabaldaram | yo māyan paribādhate śriyai puṣtyai ca  
tasmai svāhā || paribādhā mā vi bādhishthā mā vi bādhā vi bādhithāḥ |  
nirṛtyai tvā putram īhuḥ sa naḥ karmāṇi sādhaya svāhā || sadasaspatim  
adbhutam priyam indrasya kāmyam | saniṁ medhāṁ ayāsiṣam svāhā ||  
yāvanto vedās (devās?) tvayi jātavedaḥ striyām cod ghnanti puruṣasya  
karma | tebhya etad dhūyate bhāgadheyam te mā tṛptās tarpayantu kāmaṇ  
svāhā || ākūtyai tvā kāmāya tvā samṛdhe tvā | puro dadhe amrtatvāya  
jīvase svāhā | ākūtiṁ asyāvase | kāmam asya samṛddhyati | indrasya  
yuñjate dhiyah svāhā | ākūtiṁ devīn manasaḥ puro dadhe | yajñasya mātā  
suḥavā me astu | yad icchāmi manasā sakāmaḥ | videyam enad dhṛdaye  
niviṣṭam svāhā ||

iṣṭebhyah svāhā | vaṣad anisṭebhyah svāhā | bheṣajanī duriṣṭyai  
svāhā | niṣkṛtyai svāhā | daurādhyai svāhā | devībhyas tanūbhyah  
svāhā | ṛddhyai svāhā | samṛddhyai svāhā |

cittāya svāhā | cittaye svāhā | ākūtāya svāhā | ākūtyai svāhā | vijñā-  
tāya svāhā | vijñānāya svāhā | manase svāhā | Śakvaribhyah svāhā |

darśāya svāhā | pūrṇamāśāya svāhā | bṛhate svāhā | rathamtarāya svāhā | prajāpatir jayān īndrāya vr̄ṣne prāyacchad ugraḥ pṛtanājyeṣu | tasmai viśāḥ sam anamanta sarvāḥ sa ugraḥ sa hi havyo babhūva svāhā ||

agnir bhūtānām adhipatiḥ sa māvatu svāhā | (pitaraḥ pitāmahāḥ) indro jyeṣṭhānām adhipatiḥ sa māvatu svāhā | yamaḥ pṛthivyā adhipatiḥ sa māvatu svāhā | vāyur antarikṣasyādhipatiḥ sa māvatu svāhā | sūryo divo dhipatiḥ sa māvatu svāhā | candramū naksatrāṇām adhipatiḥ sa māvatu svāhā | bṛhaspatir brahmaṇo dhipatiḥ sa māvatu svāhā | mitraḥ satyānām adhipatiḥ sa māvatu svāhā | varuṇo pām adhipatiḥ sa māvatu svāhā | samudraḥ srotyānām adhipatiḥ sa māvatu svāhā | annaḥ sāmrūjyānām adhipatiḥ tan māvatu svāhā | soma oṣadhīnām adhipatiḥ sa māvatu svāhā | savitā prasavānām adhipatiḥ sa māvatu svāhā | rudraḥ paśūnām adhipatiḥ sa māvatu svāhā | tvaṣṭā rūpānām adhipatiḥ sa māvatu svāhā | viṣṇuh parvatānām adhipatiḥ sa māvatu svāhā | maruto gapānām adhipatayas te māvantu svāhā | pitaraḥ pitāmahāḥ pare'vare tatās tatāmahā iha māvataḥ | asmin brahmann asmin kṣatre'syāṁ āśiṣy asyāṇi purodhāyāṁ asmin karmann asyāṇi devahūtyāṇi svāhā ||

ṛtāśāḍ ṛtadhamāgnir gandharvas tasyauṣadhyo 'psarasa ūrjo nāma | sa idaiḥ brahma kṣatrapuḥ pātu tā idaiḥ brahma kṣatrapuḥ pāntu tasmai svāhā | tābhyaḥ svāhā | sa iḍaiḥ viśvasinām sūryo gandharvas tasya maricayo'psarasa āyovo nāma | sa idaiḥ brahma kṣatrapuḥ pātu tā idaiḥ brahma kṣatrapuḥ pāntu tasmai svāhā | tābhyaḥ svāhā | suṣumnah sūryaraśmiś candramā gandharvas tasya nakṣatrāṇy apsaraso bekurayo nāma | sa idaiḥ brahma kṣatrapuḥ pātu tā idaiḥ brahma kṣatrapuḥ pāntu tasmai svāhā | tābhyaḥ svāhā | bhujyuh suparṇo yañño gandharvas tasya dakṣinā apsarasah stavā nāma | sa idaiḥ brahma kṣatrapuḥ pātu tā idaiḥ brahma kṣatrapuḥ pāntu tasmai svāhā | tābhyaḥ svāhā || prajāpātir viśvakarmā mano gandharvas tasyarksāmāny apsaraso vahnayo nāma | sa idaiḥ brahma kṣatrapuḥ pātu tā idaiḥ brahma kṣatrapuḥ pāntu tasmai svāhā | tābhyaḥ svāhā ||

agnir etu prathamo devatānāṇi so'syai prajāṇi muñcatu mṛtyupāśūti | tad ayaḥ rājā varuṇo nu manyatāṁ yatheyaḥ strī pautram aghaiḥ na rodāt svāhā || imāṁ agnis trāyatāṁ gārhapatyah prajāṁ asyai nayatu dīrgham īyuh | aśūnyopasthā jīvatāṁ astu mātā pautram ānandam abhi pra budhyatāṁ iyaḥ svāhā || mā te gṛhe niśi ghoṣa utthād anyatra tvad rudatyah saṁ viśantu | mā tvam vikeṣy ura ā vadhiṣṭhā jīvanpatnī patiloke vi rāja paśyanti prajāṇi sumanasyamānāṇi svāhā || 2 ||

stanamdhayas te putrān savitābhiraṅkṣatu | ā vāsasah paridhānād bṛhaspatir viśvedevā abhi rakṣantu paścāt svāhā || aprajastāṁ pautramṛtyuṇi pāpmānam uta vāgham | śīrṣṇah srajam ivonmucya dviśdbhyah pratimūñcāmi pāśām svāhā || brāhmaṇaṁ devakṛtaṁ kalpamānāṁ tena hanye niśadaḥ piśācāt (—cān?) | kravyādo mṛtyur adharān pūtayāmi dīrgham īyus tava jīvantu putrān (—trāḥ?) svāhā ||

śam no devir abhiṣṭaya āpo bhavantu pitaye | śam yor abhi srayantu

naḥ || devasya tvā savituh prasave'svinor bāhubhyāṁ pūṣṇo hastābhyaṁ |  
hastena tastam gr̄bhñāmi saubhagatvāya mayā patyā jaradaśṭir yathāsat ||

bhago aryamā savitā puramdhis te tvā devā adur mahyam patnīm |  
aghoracakṣur apatighny edhi śivā paśubhyah sumanāḥ suvarcāḥ || yāṁ  
pūṣan śivatamāṁ erayasva yasyāṁ bijaṇi manusyā vapanti | yā ūrū  
uśati visrayātai yasyāṁ uśantaḥ praharema śepham || somo'dadād  
gandharvāya gandharvo'gnaye'dadāt | paśūṇīś ca mahyam putrāṁś ca  
dadātv agnir atho tvā asāv aham || somaḥ prathamo vivide gandharvo  
vivida uttarāḥ | tṛtiyo agniś te patis turyo'ham manuṣyajāḥ || sarasvati  
predam ava subhage vājinīvat | tāṇi tvā viśvasya bhūtasya pra gāyāmasy  
agrataḥ || ā tiṣṭhemam aśmānam aśmeva tvam sthīra bhava | pra mṝṇihī  
durasyūn sahasva pṛtanāyataḥ || viśvā uta tvayā vayaṇi dhārā udanyā  
iva | ati gāhemahi dvīṣaḥ || 3 ||

imān lājān ā vapāni samṛddhikaraṇān mama | mama tubhyaṇi ca  
saṁvananāṇi tad agnir anu manyatūn || bhagena tvā saṇi śrājāmī māsareṇa  
surām iva || iyaṇi nātī upabṛute agnau lājān āvapanti dirghāyur astu  
me patir edhantāṇi jñātayo mama svāhā || imāṇi me varuṇa śrudhī havam  
adyā ca mṛḍaya | tvām avasyur ā cake svāhā || tat tvā yūmi brahmaṇā  
vandamānas tad ā ḡaste yajamāno havirbhīḥ | ahedamāno varuṇeha bodhy  
uruśaiṇsa mā na āyuh pra moṣīḥ svāhā ||

tvaṇi no agne varuṇasya viḍvān devasya heḍo'va yāsiṣṭhāḥ | yajīṣṭho  
vahnitamāḥ śosucāno viśvā dveśāṇi pra munugdhy asmat svāhā || sa  
tvām no agne'vamo bhavoti nedīṣṭho asyā uśaso vyuṣṭau | ava yakṣva no  
varuṇaiṇi rarāṇo vihi mṛḍikaiṇi suhavo na edhi svāhā || tvam agne ayāsy  
ayāsan manasā hitaḥ | ayāsan havyam ūlliṣe'yā no dhehi bheṣajaiṇ  
svāhā || prajāpate na tvad etāny anyo viśvā jātāni pari tā babhūva |  
yatkāmāś te juhumas tan no astu vayaṇi syāma patayo rayiṇāṇi svāhā ||  
yan ma ātmāno mindābhūd agnis tat punar āhūr jātavedā vicarṣanīḥ  
svāhā || punar agniś cakṣur adāt punar indro bṛhaspatiḥ | punar me'  
āśvinā yuvāṇi cakṣur ā dhattam aksyoḥ svāhā || anājñātaṇi yad ājñataṇ  
yajñasya kriyate madhu | agne tad asya kalpaya tvāṇi hi veththa yathā-  
tatham svāhā || puruṣasāṇiṇito yajño yajñāḥ puruṣasāṇiṇītah | agne tad  
asya kalpaya tvāṇi hi veththa yathātathāṇi svāhā || yat pākatrā manasā  
dinadakṣā na yajñasya manvate martāṣaḥ | agniś ṭad dhotā kratuvid  
vijānan yajīṣṭho devāṇi ḣtuṣo yajāti svāhā ||

pāhi no agna enase svāhā | pāhi no viśvavedase svāhā | yajñāṇ  
pāhi vibhāvoso svāhā | sarvāṇi pāhi śatakrato svāhā | bhūr agnaye ca  
pṛthivyai ca mahate ca svāhā | bhūvo vāyave cāntariksāya ca mahate ca  
svāhā | suvar ādityāya ca dive ca mahate ca svāhā | bhūr bhuvāḥ svaś  
candramase ca naksatrebhyaś ca digbhyāś ca mahate ca svāhā | namo  
devebhyah svadhā pitṛbhyo bhūr bhuvāḥ svar mahar om svāhā | om svāhā |  
bhūḥ svāhā | bhuvāḥ svāhā | svaḥ svāhā | bhūr bhuvāḥ svaḥ svāhā |  
yad asya kaamāṇo'ty arīricāṇi yad vā nyūnam ihākaram | agniś tat

sviṣṭakṛd vidvān sarvaiḥ sviṣṭaiḥ suhutaī karotu me | agnaye sviṣṭkṛte  
suhutahute sarvaprāyaścittāhutināiḥ kāmānāiḥ samardhayitre  
svāhā ||

adite'nv amāṇīsthāḥ | anumate'nv amāṇīsthāḥ | deva savitāḥ prāśāvih |

agne vratapate vrataiḥ cariṣyāmi tac chakeyaiḥ tan me rādhyatām |  
vāyo vratapate vrataiḥ cariṣyāmi tac chakeyaiḥ tan me rādhyatām |  
āditya vratapate vrataiḥ cariṣyāmi tac chakeyaiḥ tan me rādhyatām |  
vratānāiḥ vratapate vrataiḥ cariṣyāmi tac chakeyaiḥ tan me rādhyatām |  
amūham asmi sā tvaiḥ sā tvam asy aīnūham | ṛg aham asmi sā(ma)  
tvaiḥ dyaur ahaṁ pṛthivī tvam | mama hṛdaye hṛdayaiḥ te astu | mama  
citte cittam astu te | mama vācam ekamanāḥ śṛṇu | māṇi evānuvratā  
sahacaryā mayā bhava | cākravākaiḥ saṃivananaiḥ yan nadibhya  
udāhṛtam | yad devagandharvo (—vau) vittāḥ saṃivananaiḥ tena  
saṃivaninai svāh ||

ekam iše viṣṇus tvānv etu | dve ūrje viṣṇus tvānv etu | trīṇi vratāya  
viṣṇus tvānv etu | catvāri māyobhvāya viṣṇus tvānv etu | pañca paśubhyo  
viṣṇus tvānv etu | ṣaḍ rāyaspoṣāya viṣṇus tvānv etu | sapta saptabhyo  
hotrābhyo viṣṇus tvānv etu | sakhyāu saptapadāv abhūva sakhyaiḥ te  
gameyaiḥ sakhyāt te mā yoṣaiḥ sakhyān me mā yoṣṭhāḥ || sapta ṣayāḥ  
prathamāiḥ kṛttikānām arundhatiḥ dhruvatāiḥ ye ha ninyuḥ | ṣaṭ  
kṛttikā mukhyayogaḥ vahantiyāin asmākaiḥ bhrājatv aṣṭamī || dhruvaiḥ  
namasyāmi manasā dhruveṇa dhruvaiḥ no sakhyaiḥ dirghaiḥ āyus ca  
bhūyāt | adrugdhāv asmiṇūś ca pare ca loke dhruvaiḥ praviṣṭau syāma  
(—va) śaraṇaiḥ sukhārtau || śaiḥ na edhi dvipade śaiḥ catuṣpade | iha  
gāvo ni śidantv ilāśvā iha pūruṣāḥ | iho sahasradakṣiṇo adhi pūṣā  
ni śidatu || 4 ||

agne prāyaścitte tvaiḥ devānāiḥ prāyaścittir asi brāhmaṇas tvā  
nāthakāma upa dhāvāmi yāsyai patighnī tanūs tām ito nāśyāmasi svāhā ||  
vāyo prāyaścitte tvaiḥ devānāiḥ prāyaścittir asi (brāhmaṇas tvā nāthakāma  
upa dhāvāmi) yāsyai putraghnī tanūs tām ito nāśyāmasi svāhā || āditya  
prāyaścitte tvaiḥ devānāiḥ prāyaścittir asi brāhmaṇas tvā nāthakāma  
up dhāvāni yāsyai paśughnī tanūs tām ito nāśyāmasi svāhā || sarva  
prāyaścitte tvaiḥ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāni  
yāsyai patighnī putraghnī paśughnī ninditā tanūs tām ito nāśyāmasi  
svāhā ||

'agne vratapate vrataṁ acāriṣam' ity ādi 'vratānāiḥ vratapate  
vrataṁ acāriṣam' ityantam | āvābhyāiḥ daṇḍapatibhyāiḥ svasti bhavanto  
bruvantu | yuvābhyāiḥ daṇḍapatibhyāiḥ svasti | taśine (Śivena) tvābhi  
mr̥śāmi hastenāvidvisāṇinā | yathā na vidviṣemahi na hi ye ca kadācana ||  
ṛṣabheṇa (—bho na?) skandāmi vyasya yoniṇ patireto gr̥hāṇa | pumān stri  
jāyatām garbho antaḥ | ā te yoniṇ garbha etu pumāṇṣaṇ garbham ā  
dhatsva | yaṁ tubhyāṁ śimivāsasi pumāṇs te putro nārī tām pumān anu  
jāyatām | sa saṁ vardhatām garbho daśame māsi sūtave || 5 ||

anṛkṣarā ḥjavah santu panthāḥ yukto vaha jātavedaḥ stanam̄dhyas te  
putrān imān lājān ā vapāmi agne prāyaścitte pañca ||

atha samāvṛtte bhāryām upa yaccheta | 'prajātantum mā vyavacchetsih'  
iti guruśasanāt sarvāṅginīm manojñāṇi yaviyasīnī brahmacāriṇīm kanyām  
asagotrāṇi mātūr asapiṇḍām anuktām agarhitāṇi nakṣatranadivyakṣabhi-  
dhānāsanāṇiyuktām |

atha dūtān pra hiṇoti 'anṛkṣarā ḥjava' iti | vadhuṁmantāṇi yācayati  
'amuṣmai amukagotrāya amūm amukagotrāṇi dharmaprajārthaṇi vadhuṁ  
dadātu' iti | 'tathēty ukte vadhuṁ | āpūryamāṇapakṣe puṇye nakṣatre  
śobhanāny agārāṇi kalpayitvā baddhakautukaḥ kṛtamaṅgalasvastyayanaḥ  
padātir vadhuṁgrhaṇi gatvā gṛhitamadhparkaḥ uddhananādyasamābhāra-  
saṇubharapāṇi kṛtvā lājān aśmānam ahataṇi vāsaś ca saṇubhṛtya brahma-  
praveśanādy āparidhānāntāṇi karoti | etasmin kāle vadhuṁ baddhakau-  
tukāṇi kṛtāpuṇyāhīniṇi yajño pavitriṇiṁ ācāntām agner uttareṇa pareṇa ca  
gatvā dakṣinātah prāciṇi tiṣṭhanīṇi var'gner uttareṇa pūrvene ca gatvā  
purastāt pratyak tiṣṭhan sapavitreṇa pāṇīnā vyāhṛtibhiḥ 'prajāpatiḥ  
striyām' iti ṣaḍbhīr enāṇi dakṣinātā udaṇmukhas tiṣṭhan "amūm amuk-  
gotrīmamuṣmai amukagotrāya tubhyaṇi prajāsaḥatvakarmabhyah  
prati pādayāmī" iti vadhuṁmatādbhir dattāṇi prati gṛhnāti stridhanāṇi ca |

'āpo hi śṭhā mayobhuva' iti tisrbhiḥ, 'hiranyavaraṇāḥ śucayaḥ pāvakā'  
iti catasṛbhiḥ, 'pavamāṇaḥ suvarjana' ity etenānuvākena mārjayitvā  
yathāprapannam apareṇīgnim upaveśyāthainām ahataṇi vāsaḥ paridhā  
payati pūrvāṇi nīdhāya 'yā akīrtann avayan' iti tisrbhiḥ | 'paridaṇi vāsa'  
ity etayā abhi mantrayate | athainām ācāntāṇi dakṣinātah prāciṇi upaveśya  
tasyām anvārabdhāyāṇi gandhādināgnim alankṛtya pari sīfici 'adite'  
nu manyasa' iti dakṣinātah prāciṇam, 'anumate'nu manyasa' iti paścād  
udicināṇi, 'sarasvate' nu manyasa' iti uttarataḥ prāciṇāṇi, 'deva savitaḥ  
prasuva' iti sarvataḥ pradakṣinām pariṣicya ūrdhvē samidhāv anūyājārthaṇi  
cādadhāti | idhmād evoddhṛtya dakṣināṇi paridhīm agnīṇi cāntareṇa  
uttaraṇi paridhīṇi cāgnīṇi cāntareṇa pranītāpranayane 'nūyājārthaṇi  
cā dadhāti | 'ayam ta idhmam (—mah), aktvābhyaḍadhāti | apa upasprṣya,  
idhmasya mālam upasamspṛṣya darvā juhoti 'prajāpataye svāhā' ity  
udaṇcam, 'indrāya svāhā' iti prāṇcam āghūrāv āghārya | ājyabhāgau  
juhoti 'agnaye svāhā' iti uttarataḥ, 'somāya svāhā' iti dakṣinātah |  
madhye vyāhṛtibhir hutvā 'yā tiraścī nipadyase'ham' iti trayodaśāhutū  
juhoti || 1||

athāśṭau samṛddh homāṇi juhoti 'iṣṭebhyāḥ svāhā' iti | atha jayān  
juhoti 'cittāṇi ca cittiś ca' ity evam vā juhoti | nānāsruvāhutih 'cittāya  
svāhā cittaye svāhā' ity evam | athābhyaṭātānān juhoti 'agniḥ bhūtātānām  
adhipatiḥ sa māvatu svāhā' iti | atha prāciṇāvītaṇi kṛtvādhi vadate 'pitārah  
pitāmāhā' iti | upavīti bhūyo bhavati | sa evam etān saptadaśābhyaṭātānān  
sādhivādān .juhoti |

atha svāhākṛtāḥ ṣaṭ rāṣṭrabhrto juhoti 'ṛtāśād ṛtadhāmā' iti | 'agniḥ  
etu prathama' iti ṣaṭ pradhānāhutū juhoti | 'fām no devīr abhiṣṭaya'

ity ubhau mārjayate | athāsyā dakṣiṇēna hastena dakṣiṇāṇi hastam  
 sāṅguṣṭham gṛhṇāty abhīva lomāni 'devasya tvā' iti | athopothāpayati  
 'bhago aryamā' ity etābhiḥ pañcabhiḥ | atrāsauśabdaprathe mayā nāma  
 gṛhṇiyāt | uttareṇottarārdhaparidhisāṇḍhim aśmānam nidhāya dakṣiṇēna  
 pādena vadūm āsthāpayati 'ātiṣṭhemam aśmānam' iti | 'viśvā uta tvayā  
 vayam' iti pradakṣinām agnim' parikrāmatāḥ | athāsyā añjalāv upastārya  
 dvir lājān āvapati | triḥ pañcāvattinām | 'imān lājān āvapāmi' iti |  
 abhighārya darvā samṣrjati 'bhagena tvā sam srjāmi' iti | atha juhoti  
 'iyam nāri' iti || 2 ||

evaṁ dvitīyam āsthāpya paritya juhoti | tathā. trīyāṇi yathāyatanaṁ  
 upaveṣya anūyājasamidham ādāya darvā vāruṇyau cāgnivārunyau  
 bheṣajavanaspatiṁ prājāpatyaṁ sauviṣṭakṛtaṁ ca hutvā purastāt sviṣṭakṛ-  
 tam prāyaścittam juhoti 'yan ma ātmāna' iti pañca | 'pāhi no agna  
 enasa' iti caiso' nuvākāḥ | atra mahāvāhītibhir hutvā 'bhūr agnaye ca  
 pṛthivyaī ca mahate ca svāhā' iti atraiva praṇavam juhuyād vyāhṛtibhiḥ  
 samastābhiś ca ||

atha madhyamaṇi paridhim aktvā dakṣiṇārdhaṇi ca apa upaspr̄ṣya  
 uttarārdhaṇi ca paristaraṇebhyo'rdham ardham ādāya darvāyām agram  
 anakti madhyāṇi ca ājyasthālyāṇi mūlam anakti | punar api darvāyām  
 agraṇi madhyāṇi ca ājyasthālyāṇi mūlam anakti | punar api ājyasthālyāṇi  
 mūlaṇi madhyāṇi cāgraṇi ca darvāyām | athaikāṇi ṭraṇāṇi nidhāyāpa  
 upaspr̄ṣya śiṣṭam agnau praharet | 'nātyagraṇi praharet yad atyagraṇi  
 praharet' iti brāhmaṇam | trir udyatya ṭraṇam apy anupraharet | aṅgulīṇi  
 trir udyamya prāṇasthānaṇi cakṣvādi samīṣya paridhīn ādāya madhyamaṇi  
 prathamaṇi praharet | yugapad dakṣinām uttaram ca | ūrdhve samidhau  
 praharati | uttarārdham aṅgāreṣūpohati | samīṣrāvēṇābhi juhuyāt | atha  
 pariśīncati | yathā purastāt 'anyamāṇsthāḥ prāśāvīḥ' iti mantrāntān  
 samnamati |

- prāṇītāpraṇayanam ādāyāgreṇāgnīṇi pariḥtya dakṣiṇenāgnīṇi cāpare-  
 nāgnīṇi cāśmano deśe nidhāya yathāśakti dakṣiṇāṇi brahmaṇe dattvā  
 prāgādi pratidiśam tūṣṇīṇi mārjayate | kiṇcid avasicya hastena mārjayet |  
 'āpo hi ṣṭhā mayobhuva' iti tisṛbhiḥ, 'hiranyavarṇāḥ śucayah pāvakā' iti  
 catasṛbhiḥ, 'pavamāṇāḥ suvarjana' ity etenānuvākena 'kayā naś cītra  
 ā bhuvad' iti tisṛbhiḥ, 'prājāyatāṇi pavitram' iti dvābhyām | etasmin kāle  
 brahmā 'yathāprapannam upaniṣkrāmaṇam' iti | prāyaścittādi ā brahmaṇa  
 upaniṣkrāmaṇāt sarvadarvihomānām eṣa samānam | atra gurave varām  
 dadāti |

atha devatām upatiṣṭhate 'agne vratape vrataṁ cariṣyāmi' ity etaḥ |  
 'amūham asmi' ity, athāsyā dakṣiṇe karṇe japatī | athāsyā dakṣiṇēna  
 hastena dakṣinām aṇsam uparyupari avamīṣya hṛdayadeśam abhimīṣati  
 'māma hṛdaye hṛdayam te astu' iti dvābhyām | athāparesnāgnim idam  
 viṣṇukramāt prakrāmati 'ekam iṣe viṣṇus tvānv etu' iti | manāg dakṣinām

pūrvam pādām praharati | savyenānuniṣkrāmati | atraiva saptamam  
padam vikramate | nāgnim ati pracyavate | 'sakhāyau saptapadāv  
abhuva' iti saptame pade japati |

athāpareṇāgnim udānmukhas tiṣṭhan saptarśin upatiṣṭhate 'saptarśayah  
prathamām kṛttikānām' iti | atha dhruvam upatiṣṭhate 'dhruvam nama-  
syāmi' iti | muhūrtam upaviṣya aupāsanāgnim āhavaniyākare kunde  
nidhāyātra sadasyā āśīrvādaṇ kurvanti | atha vrajam̄ prapadyate | athāsyā  
dakṣinena hastena dakṣinam̄ pāṇim̄ parigṛhya dakṣinam̄ dvāreyim  
abhimṛṣati 'śam na edhi dvipade śam catuspada' iti | evam uttarām |  
agāraṇ pravīsyānaḍuhe carmaṇy uttare lomny upavīśati 'iha gāvo niṣidantu'  
iti | jñātisāṇubhāṣāv āsate |

brahmacāriṇāu alāmkurvānau tryahām vratam̄ careyātām akṣāralavaṇam  
aśāmidhānyam̄ bhūjānāv adhahśāyināv asaṇvartamānau sahacaryātām |  
sāyamprātar aupāsane juhoti vrīhibhir yavair vā | sāyam̄ prathamam  
agnim̄ upasamādhāya pariṣṭrya prakṣālyā sthālini niṣṭapyā saṁmr̄jya  
ekamuṣṭiṇ vṛihīn opya paryagni kṛtvā gandhapuṣpair agnim̄ alāmkṛtya  
'indrāyāgnaye yamāya nirṛtyai varuṇāya vāyave somāycsānāyeti, prāgādi  
pratidiṣṭam̄ paścād ātmānam̄ alāmkṛtya apa upaspr̄ṣya sapavitrapāṇiḥ  
'adite'numanyasva' iti pariṣicya samidham abhyādhāya prajvālayitvā  
hastena vṛihīn juhuyād 'agnaye svāhā, prajāpataye svāhā,' iti sāyam,  
'sūryāya svāhā, prajāpataye svāhā' iti prātaḥ | 'adite'nv amāṇiṣthāḥ' iti  
pariṣicya 'kanīyas tasya pūrvam̄ hutvottaraṇ bhūyo juhuyād' iti brāhma-  
ṇam̄ | evam aupāsane juhoti | athāparaṇi patnūṇ bhojayet | tasmān  
nityo dhāryo'nugato manthyāḥ śrotriyāgārād vāhāryāḥ | prāyaścittam̄  
juhoti 'ayāś cāgner anabhiṣasti ca satyam̄ iti tvam ayā asi | ayasā manasā  
dhṛto' yasā havyam ūhiṣe'yā no dhehi bheṣajam̄ svāhā' iti |

tryahe paryapete niṣy agnipratiṣṭhāpanādi prasiddham̄ dārvihomikam̄ ā  
rāṣṭrabhṛdbhyo vivāhaprakṛtiṇ nayel läjādisaṇubhāravarjam̄ pratigraha-  
mārjanavāsaṇahparidhānavarjam evam eṣa sarveṣām viṣādhaprakṛtiṣu | ākālaṇ  
prāyaścittam̄ juhoti 'agne prāyaścitta' iti catasṛbhīḥ | vārunyādi samānam |  
vratavisargah |

atha vratam̄ visṛjate 'agne vratapate vratam acāriṣam' ity etaiḥ | atha  
punyāhaṇi vācayitvā 'āvābhyām daṇpatibhyāṇ svasti bhavanto bruvantu'  
iti | 'yuvābhyām dampatibhyāṇ svasti' iti prativacānam | athāsyā  
abhimṛṣati 'śivena tvābhimṛṣāmi' iti | pratisaṇviśati 'iṣabheṇa skandāmi'  
iti ratyantam kṛtvā janet 'ā te yonim garbha etu' iti tisṛbhīḥ | evam eva  
māsi māsy ṛtuvelāyām saṁtiṣṭhate bhāryopayamanam || 3 ||

atha samāvṛtte bhāryām upayaccheta athāṣṭau samṛddhihomāṇ juhoti  
evam dvitīyam āsthāpya triṇi |

· "ity Agniveṣyagṛhyasütre prathamapraśne  
saṣṭho'dhyāyah ||

anṛksarā ṛjavah̄ santu panthāḥ  
ApMB. 1.1.2; RV. X. 85-23;  
AV. 14.1.34.

mayi gr̄hnāmy agre agnim TS.  
5.7.9.1.2; MS. 1.6.1; 86.5; KS.  
7.12; VS. 13.1; MG. 1.1.15.  
The stanza is read in the Man-  
trapāṭha but its application is  
not shown in the Vivāhavidhi.

yo no agnih pitaro hr̄tsv antah  
TS. 5.7.9.1; MS. 1.6.1: 85.18;  
KS. 7.12; AV. 12.2.23.

bhūr bhurvah̄ svah̄ TS. 1.6.2.2.  
with suvar; our svar may be  
noted.

prajāpatih striyām yaśah̄ TB.  
2.4.6.5.

modah̄ pramoda ānandah̄ TB.  
2.4.6.5.

manasaś cittam ākūtim TB. 2.4.6.6.  
yathāham asyā atrpam striyai  
pumān TB. 2.4.6.6.

dadānīty agnir vadati TB. 2.4.6.7.

tisrah̄ { āpo hi śthā mayobhuvaḥ T.S.  
4.1.5.1; MS. 2.7.5: 79.16;  
KS. 16.4.

yo vah̄ śivatamo rasaḥ MS.  
2.7.5: 79.18.

tasmā arāṇi gamāma vah̄  
MS. 2.7.5: 80.1.

hiranyavarṇāḥ śucayah̄ pāva-  
kāḥ TS. 5.6.1.1; MS. 1.2.1:  
9.12; TB. 2.8.9.3; ApMB.  
1.2.1; AV. 1.33.1.

yāśām rājā varuṇo yāti  
madhye TS. 5.6.1.1; MS.  
2.13.10: 151.11; RV. VII.  
49.3; AV. 1.33.2.

yāśām devā divi kṛṣṇanti  
bhakṣam TS. 5.6.1.1; AV.  
1.33.3; MS. 2.13.1: 152.1;  
ApMB. 1.2.1.

śivenā mā cakṣusā paśyatāpah̄

TS. 5.6.1.2; MS. 2.13.1:  
152.5; AV. 1.33.4.

pavamānah̄ suvarjanah̄ TB.  
1.4.8.1; MS. 3.11.10:  
155.11; KS. 38.2.

punantu mā devajanah̄ TB.  
1.4.8.1; MS. 3.11.10:  
155.13; KS. 38.2.

pavamānah̄ punātu mā AV.  
6.19.1d; MS. 3.11.10:  
155.15.

ubhābhyaṁ deva savitah̄ TB.  
1.4.8.2; MS. 3.11.10:  
155.17; 15 stanzas more in  
this anuvāka in MS.

yā akṛntann avayan yā atavata  
SMB. 1.1.5; PG. 1.4.13; APMB.  
2.2.5; HG. 1.4.2. not found in  
TS., TB., MS. or KS.

pari dhatta dhatta vāsasainām  
SMB. 1.1.6; MG. 1.4.2; ApMB.  
22.6; not found in TS., TB.,  
MS. or KS.

jarāṇi gacchāsi pari dhatsva vāsaḥ  
ApMB. 2.2.7; PG. 1.4.12; MG.  
1.4.2; not found in TS., TB.,  
MS., KS.

parīḍam vāso adhi dhāḥ svastaye  
ApMB. 2.2.8; MG. 1.4.3; AV.  
2.13.3; not found in TS., TB.,  
MS., KS.

indrāya namaḥ KSA. 11.1.  
agnaye namaḥ KSA. 11.1.6;  
MG. 2.12.3.

yamāya namaḥ GopālU. 4.2.  
nowhere else.

nirṛtaye namaḥ GopālU. 4.2.  
nowhere else.

varuṇāya namaḥ GopālU. 4.2.  
nowhere else.

vāyave namaḥ KSA. 11.6;  
GopālU. 4.2; nowhere else.  
somāya namaḥ; nowhere.

tisrah̄

catasrah̄

Not cited in the vivāhavidhi

īśānāya namaḥ GopālU. 4.2.

nowhere else.

adhbhyo namaḥ; nowhere.

agnaye namaḥ KSA. 11.1.6.

Repeated.

ātmane namaḥ; nowhere.

adite'nu manyasva TS. 2.3.1.2;

MS. 2.2.1: 15.6; MG. 1.2.8.

anumate'nu manyasva GG. 1.3.2;

KhG. 1.2.18; MG. 1.2.9; APG.

1.2.3; not found in TS., TB.,

MS., KS.

sarasvate'nu manyasva KhG.

1.2.19; ApG. 1.2.3; HG. 1.2.9.

deva savitāḥ prasuva TS. 1.7.7.1;

4.1.1.2; MS. 1.11.1: 161.7; KS.

13.14 common in Gṛhyasūtras.

ayaṇ ta idhma ātmā jātavedaḥ AG.

1.10.12; HG. 1.2.11; not found

in TS., TB., MS., KS.

prajāpataye svāhā TS. 3.4.2.1;

TB. 3.1.4.2. common.

indrāya svāhā TS. 1.4.28.1; TB.

3.1.5.2; common.

agnaye svāhā TS. 1.8.13.3; TB.

3.1.4.1; common.

somāya svāhā TS. 7.1.14.1; TB.

3.1.4.3; common.

bhūḥ svāhā TB. 2.1.9.3; TA. 4.10.5;

bhuvaḥ svāhā MS. 4.9.12; 134.3;

ApMB. 1.10.10-13; does not occur

in TS., TB.

svah svāhā MS. 4.9.12: 134.3;

ApMB. (with suvah) 1.10.10-13;

does not occur in TS., TB.

bhūr bhuvaḥ svah svāhā TB.

3.11.2.4; MS. 4.9.12: 134.4.

yā tiraści nipadyase SMB. 1.5.6;

ApMB. 2.8.5; H.G. 1.2.18; SB.

14.9.3.3; not found in TS., TB.,

MS., KS.

yāñūci nipadyase: nowhere.

yukto vahā jātavedaḥ purastāt MG.

1.2.18; nowhere else.

virūpāksāya svāhā: nowhere.

dantāñjaye (correct text accordingly; cp. virūpākṣo'si dantāñjih GG. 4.5.6.8) svāhā: nowhere.

virūpāksam aham yaje: nowhere.

pari bādha mā vi bāhiṣṭhāḥ: nowhere.

sadasaspatim adbhumtam ApMB.

1.9.8; RV. 1.18.6; SV. 1.171a;

VS. 32.13; HG. 1.8.16; not found

in TS., TB., MS., KS.

yāvanto devās tvayi jātavedaḥ SB.

14.9.3.2; BṛhU. 6.3.2; not found

in TS., TB., MS., KS.

ākūtyai tvā kāmāya tvā samṛdhe

tvā TS. 3.4.2.1; TB. 2.5.3.2;

KS. 13.11, 12.

ākūtim asyāvase TB. 2.5.3.2.

ākūtiṇi deviṇi manasaḥ puro dadhe

TB. 2.5.3.2.

īṣṭebhyah svāhā TB. 3.7.11.3.

vaṣad anīṣṭebhyah svāhā TB.

3.7.11.3; KS. 5.4; 32.4.

bhcṣaṇaḥ durīṣṭyai svāhā TB.

3.7.11.3.

niṣkrityai svāhā TB. 3.7.11.3; VS.

39.12.

daurādhyaḥ svāhā TB. 3.7.11.3.

devībhyaḥ tanūbhyaḥ svāhā: no-

where.

ṛddhyai svāhā APŚ. 3.11.2.

saṁṛddhyai svāhā APŚ. 3.11.2;

MG. 2.13.6.

cittam ca cittiś cākūtam ca TS.

3.4.4.1; MS. 1.4.14: 64.1;

ApMB. 1.10.9. jayas or cittam

ca cittiś ca, etc. are not found in

Mantrapāṭha, but they are in-

cluded in vivāhavidhi.

cittāya svāhā ApS. 5.24.2; HG.

1.3.9. Nowhere else.

cittāye svāhā HG. 1.3.9.

ākūtāya svāhā MG. 1.11.15; MŚ.

1.5.6.20; nowhere else.

ākūtyai svāhā; nowhere in this form; TS. 3.4.2.1; KS. 13.11.12; TB. 2.5.3.2 read ākūtyai tvā kāmāya tvā samṛdhe tvā; MG. 1.10.11 reads ākūtyai tvā svāhā.

vijñātāya svāhā: nowhere.

vijñānāya svāhā: „

manase svāhā TS. 7.3.15.1; MS. 3.12.9: 163.8; VS. 22.23.

sākvaribhyah svāhā: nowhere.

darśaya svāhā: nowhere.

pūrṇamāsāya svāhā: nowhere.

br̥hate svāhā: nowhere.

rathāntarāya svāhā: 11.

prajāpatir jayān īndrāya vṛṣne TS. 3.4.4.1; PG. 1.5.9.

agnir bhūtānām adhipatiḥ cp. under KAS. p. 62; TS. 3.4.5.1.

pitarah pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10.

indro jyeṣṭhānām adhipatiḥ TS. 3.4.5.1.

yamah pṛthivīya adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

vāyur antarikṣasyādhipatiḥ TS. 3.4.5.1; AB. 5.24.8; PG. 1.5.10.

sūryo divo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

candramā naksatrānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AB. 5.24.10.

br̥haspatir brahmaṇo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

mitrah satyānām adhipatiḥ TS. 1.8.10.2; KS. 15.5; MS. 2.6.6: 67.12.

varuno'pām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.4.

samudraḥ srotyanām adhi-

patih TS. 3.4.5.1; PG. 1.5.10.

annapūrṇājyānām adhipatiḥ TS. 3.4.5.1.; PG. 1.5.10.

soma oṣadhīnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

savitā prasavānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.1.

rudraḥ paśūnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; VS. 9.39; KS. 15.5.

tvaṣṭā rūpānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; cp. the first use of rūpa in the sense of created objects.

visnuḥ -parvatānām adhipatiḥ TS. 3.4.5.1.

maruto gaṇānām adhipatayah TS. 3.4.5.1; PG. 1.5.10.

pitarah pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10; cp. No. 2 above.

६१  
ṛtaśād ṛtaghāmāgnir gandhar-  
vah TS. 3.4.7.1; MS.  
2.12.2: 145.1; KS. 18.14;  
VS. 18.38.

saṃhito viśvasāmā sūryo  
gandharvah TS. 3.4.7.1;  
MS. 2.12.2; 145.3; KS.  
18.14; VS. 18.39; SB.  
9.4.1.8.

suṣumnaḥ sūryaraśmiś can-  
dramā gandharvah TS.  
3.4.7.10; MS. 2.12.2: 145.4;  
KS. 18.14; VS. 18.40; SB.  
9.4.1.9.

bhujuḥ suparṇo yajño gan-  
dharvah TS. 3.4.7.1; KS.

Abhyātanāḥ; pitarah etc. is an intrusion.

Intr. P. ६१  
for a different order cp.

६२

Six Rāṣṭrābhīḥ;

Six pradhanahutayah; for a slightly different order cp. Intr. p. 83.

18.14; VS. 18.42; SB.  
9.4.1.11.

prajāpatir viśvakarmā mano  
gandharvah TS. 3.4.7.1;  
KS. 18.14; VS. 18.43; SB  
9.4.1.12.

iśiro viśvavyacā vāto gan-  
dharvah TS. 3.4.7.2; MS.  
2.12.2: 145.5; KS. 18.14;  
VS. 18.41; SB. 9.4.1.10.

agnir etu prathamo devatā-  
nām: nowhere with etu;  
with aitu cp. ApMB. 1.4.7;  
PG. 1.5.11; HG. 1.19.7.

imām agnis trāyatām gārha-  
patyā SMB. 1.1.11; PG.  
1.5.11; ApMB. 1.4.8; MG.  
1.19.7.

mā te gṛhe niśi ghoṣa utthāt  
SMB. 1.1.13; ApMB. 1.4.9;  
MG. 1.19.7.

stanam dhayatas te putrān  
savitābhi rakṣatu; this is  
obviously defective; for the  
beginning cp. HkGS. (Intr.  
p. 83); dyaus te pṛṣṭhāṇ  
rakṣatu vāyur ūrū aśvinau  
ca stanam etc.; the text  
with its numbering of stan-  
zas may accordingly be  
corrected. For dyaus te  
etc., cp. SMB. 1.1.12;  
ApMB. 1.4.10; MG. 1.19.7.  
aprajastām pautramityum  
SMB. 1.1.14; ApMB.  
1.4.11; MG. 1.19.7.

brāhmaṇam devakṛtam kal-  
pamānam: nowhere; for  
devakṛtam brāhmaṇam kal-  
pamānam cp. HkGS. (Intr.  
p. 83) which occurs only  
therein.

sām no devīr abhiṣṭaye TB. 1.2.1.1;

RV. X. 9.4; AV. 1.6.1; SV. 1.33;  
KS. 36.12.

devasya tvā savituh prasave MS.  
2.6.3: 6.5.2; c + d are not  
found in this form anywhere  
else.

bhago aryamā savitā puramdhīḥ  
SMB. 1.2.16; PG. 1.6.3; RV. x.  
85.36; AV. 14.1; ApMB. 1.3.3;  
HG. 1.20; MG. 1.10.15. For the  
original order cp. RV. X.  
85.36:—

grbhñāmi te saubhagatvāya hás-  
tam

máyā pátyā jarádaṣṭir yáthāsaḥ |  
bhágó aryamā savitā púram-  
dhir

máhyaṇ tvādur gārhapatyāya  
devāḥ ||

The stanza has been broken up  
here; a + b standing quite apart  
from c + d.

aghoracakṣur apatighny edhi RV.  
X. 85.44; AV. 14.2.17; SMB.  
1.2.17; PG. 1.4.16; ApMB. 1.14;  
HG. 1.202; MG. 1.10.6, our  
Grhya combines: bhago aryamā  
savitā puramdhīḥ te tvā devā  
adur mahyāṇ patnīḥ | aghora-  
cakṣur apatighny edhi śivā paśu-  
bhyaḥ sumanāḥ suvarcāḥ ||

yām pūṣān śivatamām erayasva:  
nowhere in this form; HkGS.  
(Intr. p. 84) reads tām nah  
pūṣāṇ chivatamām erayasva;  
while RV. X. 85.37; AV. 14.2.38;  
ApMB. 1.11.6. read: tām pūṣāṇ  
chivatamām erayasva.

somo'dadād gandharvāya; HG.  
1.2.2; for dadad cp. RV. X.  
85.41; AV. 14.2.4; SMB. 1.1.7;  
GG. 2.1.19; PG. 1.4.16; ApMB.  
1.3.2; MG. 1.10.10; this makes .

the intimacy between HkGS. and ĀgGS. quite clear.

somaḥ prathamo vivide RV. X. 85.40; PG. 1.4.16; HG. 1.20.2; ApMB. 1.3.1.

sarasvati predam ava PG. 1.7.2; ApMB. 1.3.5; HG. 1.20.1; MG. 1.10.15.

ā tiṣṭhemam aśmānam ApMB. 1.5.1; MG. 1.4.1. Readings occur elsewhere with etam aśmānam; chy aśmānam; imam aśmānam and ā rohemam aśmānam. viśvā uta tvayā vayam RV. II. 7.3; HG. 1.20.5.

imān lājān ā vapāmi PG. 1.6.2; HG. 1.20.3.

bhagena tvā saṃ srjāmi: nowhere in this form; mark only A and B are given; c + d are missing.

iyaṇi nāry upabṛute AV. 14.2.63; SMB. 1.2.2; GG. 2.2.6; PG. 1.6.2; ApMB. 1.5.2; HG. 1.20.4; MG. 1.11.2.

imaṇi me varuṇa śrudhī RV. I. 25.19; SV. II. 935; VS. 21.1.; TS. 2.1.11.6. common.

tat tvā yāmi brahmaṇā vandamānah RV. I. 24.11; VS. 18.49; TS. 2.1.11; common.

tvāṇi no agne varuṇasya vīḍvān RV. IV. 1.4; VS. 21.3; TS 2.5.12.3; MS. 4.10.4: 153.12. KS. 34.19; common.

sa tvāṇi no agne'vamo bhavotī RV. IV. 1.5; VS. 21.4; TS. 2.5, 12.3 common.

tvam agne ayāsi TB. 2.4.1.9; TA 2.3.1; HG. 1.3.6; ApMB. 1.4.11

prajāpate na tvad etāny anyaḥ RV X. 121.10; (MS. 4.14.1: nahi tva-tāny anyaḥ; KS. 15.8 nahi tva anya etāḥ); TB. 1.7.8.7; common

yan ma ātmano mindābhūt TS. 3.2.5.4; HG. 1.26.9.

punar agniś cakṣur adāt TS. 3.2.5.4; HG. 1.26.9.

anājñātaṇi yad ājñātam TB. 3.7.11.5; nowhere else.

puruṣasaiṇimito yajñāḥ TB. 3.7.11.5; APŚ. 3.12.1.

yat pākatrā manasā dīnadakṣāḥ RV. X. 2.5; KB. 26.6; TB. 3.7.11.5; separate in the text— kṣa na.

pāhi no agna enasc TA. 10.5.1; nowhere else.

pāhi no viśvavedase svāhā TA. 10.5.1.

yajñāṇi pāhi vibhāvoso svāhā TA. 10.5.1.

sarvanī pāhi śatakrato svāhā TA. 10.5.1.

bhūr agnaye ca prthivyai ca mahate ca svāhā TA. 10.4.1.

bhuvo vāyave cāntarikṣāya ca mahate ca svāhā TA. 10.4.1.

suvar ādityāya ca dive ca mahate ca svāhā TA. 10.4.1.

bhūr bhuvah svaś candramase . . . svāhā TA. 10.4.1.

namo devebhyāḥ svadhā pīṭbhyaḥ VS. 2.7; TS. 1.34.2; common.

bhūr bhuvah svar mahar om TA. 10.4.1.

onī svāhā TA. 10.6.1.1; ApMB. 1.10.10-12.

bhūḥ svāhā TA. 4.10.5; ApMB. 1.10.10-13; common.

bhuvah svāhā ApMB. 1.10.10-13; common.

svaḥ svāhā ApMB. 1.10.10-13; common.

bhūr bhuvah svaḥ svāhā TB. 3.11.2.4; MS. 4.9.12: 34.4; KB. 6.12; SB. 14.9.3.7, 13.

yad asya karmaṇo'ty arīricam MG.

Not recorded in the Mantrapāṭha; but these are mentioned in the vivāhavidhi.	tisrah	dve	1.3.7; AG. 1.10.23; APG. 1.2.7. adite'nv amāṇsthāḥ ApG. 1.2.8; adite'nu manyasva; common, anumate'nv amāṇsthāḥ; nowhere; anumate'nu manyasva in GG. 1.3.2; HG. 1.2.9; ApG. 1.2.3. saravate'nv amāṇsthāḥ; nowhere; for saravate'nu manyasva cp. KhG. 1.2.19; ApG. 1.2.3; MG. 1.2.9.	abhi śu ṣaḥ sakhiṇām RV. IV. 31.3; AV. 20.124.3; SV. 2.34; VS. 27.41; TA. 4.42.3.
			prajāpatyam pavitram RVKh. IX. 67.4; TB. 1.4.8.6.	
			indraḥ punīti saha mā punātu RVKh. 9.67.5; not recorded in Concord- ance.	
			agne vratapate vrataṁ cariṣyāmi TS. 1.5.10.3; VS. 1.5; MS. 4.9.24: 137.8; TB. 3.7.4.7; TA. 4.41.3.	
			vāyo vratapate vrataṁ cariṣyāmi MS. 4.9.24: 137.9; SMB. 1.6.10.	
			ādiya vratapate vrataṁ cariṣyāmi TB. 3.7.4.7; TA. 4.41.4, MG. 1.7.8.	
			vratānāṁ vratapate vrataṁ cariṣ- yāmi TB. 3.7.4.7; TA. 4.41.4; MS. 4.9.24: 137.12; SMB. 1.6.13.	
			anūham asmi sā tvam TB. 3.7.1.9; ApMB. 1.3.14; HG. 1.20.2; for amo'ham asmi sā tvam cp. AV. 14.2.71; KS. 35.18; AB. 8.27.4; SB. 14.9.4.19; AG. 1.7.6; SG. 1.13.4; KauśG. 79.10; PG. 1.6.3; MG. 1.10.15.	
			mama hṛdaye hṛdayam te astu MG. 1.5.11; nowhere else.	
			cākravākam samvananam HG. 1.24.6; MG. 1.14.12.	
Anuvāka	tisrah	ekam	ekam iṣe viṣṇus tvān̄ etu: cp. under BGS.	
			dve ūrje viṣṇus— “	
			trīṇi vratāya viṣṇus— “	
			catvāri māyobhavāya viṣṇus— cp. under BGS.	
			pañca paśubhyo viṣṇus— “	
			ṣaḍ rāyaspoṣaya viṣṇus— “	
			sapta saptabhyo hotrābhyaḥ— cp. under BGS.	

sakhāyau saptapadāv abhūva; cp.  
under BGS.  
saptarṣayah prathamām kṛttikā-  
nām: with saptar—only here;  
for saptarṣayah etc. cp. ApMB.

1.9.7; HG. 1.22.14.

dhruvam̄ namasyāmi manasā dhru-  
veṇa: nowhere.

śāṇi na edhi dvipade TS. 2.3.14.5;  
TB. 3.1.1.3; ApMB. 1.11.5; HG.  
1.20.2.

iha gāvo ni śidantu PG. 1.8.10;  
HG. 1.22.9.

indrāyāgnaye yamāya nir-  
ṛtyai varunāya vāyave  
somāyeśānāya—cp. above;  
here these are not cited in  
the Mantrapāṭha.

adite'nu manyasva: cp.  
above.

agnaye svāhā TS. 1.8.13.3;  
common.

prajāpataye svāhā TS. 3.4.2.1;  
common.

sūryāya svāhā TS. 1.8.13.3;  
common.

adite'nv amanṣṭhāḥ: cp.  
above.

ayāś cāgner anabhiśastiś ca:  
nowhere in this form; for

Not mentioned by the Mantrapāṭha.

ayāś cāgne'sy anabhiśastiś  
ca cp. MS. 1.4.3: 51.10;  
KS. 5.4; Kauś 5.13; ApMB.  
1.5.18; HG. 1.26.13 read—  
śastiś ca.

agne prāyaścitte tvāṇi devānām  
prāyaścittir asi SMB. 1.4.1; PG.  
1.11.2; ApMB. 1.10.3; HG.  
1.24.1.

vāyo prāyaścitte SMB. 1.4.2; PG.  
1.11.2; ApMB. 1.10.4; HG.  
1.24.1.

āditya prāyaścitte ApMB. 1.10.5;  
HG. 1.24.1.

śarva prāyaścitte; not recorded in  
Concordance.

agne vrataपate vrataṁ acāriṣam  
TS. 1.6.6.3; VS. 2.28; MS.  
4.1.26; 138.5.

vāyo vrataपate vrataṁ acāriṣam  
MS. 4.9.26: 138.6, nowhere else.

sūrya vrataपate vrataṁ acāriṣam  
MS. 4.9.26: 138.7.

vratānāṇi vrataपate vrataṁ acāri-  
ṣam MS. 4.9.26: 138.8.

sīvena tvābhi mṛśāmi: nowhere.  
ṛṣabhe (-bho?) nā skandāmī:  
nowhere.

ā te yoniṇi garbha ctu pumāṇsam,  
AV. 3.23.2; SG. 1.19.6.

Now, what stands out clear from a scrutiny of the Āgniveśyagṛhya is its collection of the mantras used in the marriage ceremony. It forms the fifth adhyāya of the first Praśna and is placed just before the Vivāha-vidhi. It is designed on the model of the Mantrapāṭha for the Āpastambiyas and the Mantra-Brāhmaṇa for the Gobhiliyas, who quote the beginnings of the mantras, taking it for granted that the text of the Brāhmaṇa is known to the priest by heart. But while the Mantrapāṭha and the Mantra-Brāhmaṇa are independent collections meant for the entire Āpastamba and Gobhila, our Mantrapāṭha forms part of the Gṛhyasūtra; and is strictly restricted to the marriage ceremony, the rest of the work being a mixture of mantras and vidhis.

Evidently this collection is an after-thought designed to facilitate the performance of the marriage ceremony, the one pivot of the Gṛhya ritual.

and ultimately the one ceremony that evoked equal enthusiasm from the priest and the laity. That this collection is not done with due care may be shown by the numerous discrepancies between the Mantrapāṭha and the Vivāha-vidhi, while it can also indicate some tampering with the Vivāha-vidhi if the collection be taken as a true record of the mantras originally recited at the marriage ceremony.

Āgniveśya uses 211 mantras or mantra-portions in the marriage ceremony : this may indicate its late origin, that is ensured by its reference to Bodhāyana, Āpastamba, Satyāśāḍha and Hiranyakeśin as personages worthy of worship. The passage (II.6.3:p. 97) reads :—

Bodhāyanam tarpayāmi | Āpastambam tarpayāmi | Sūtrakāraṇi tarpayāmi | Satyāśāḍham tarpayāmi | Hiranyakeśinam tarpayāmi | Vyāsaṇi tarpayāmi ||

Cp. also III. 6.2:150 :—

Śrutavatā tu vaktavyam evāsamnidhāne'pi mataṁ Bodhāyanasya kalpe ||

Its reference to Kauśitaki (III.6.4:153) and Kāthaka (III.8.3:165) may also be noted.

In this analysis of the mantras used by Āgniveśya in the marriage ceremony, I have hinted at the wrong grouping of the mantras, besides its numerous defective readings that show that the author or authors of this Grhya recited these mantras in the same way as many a Roman Catholic listened to Latin prayers and many a Jew said and listened to Hebrew prayers without any knowledge of the language. On page 41 of this Introduction I put down the Grhya-sūtras belonging to the Black Yajurveda as under :—

Maitrāyanī	1	Mānava-Grhya
Samhitā	2	Vārāha-Grhya
Kāthaka	3	Kāthaka-Grhya
Samhitā	4	Laugākṣi-Grhya
Taittirīya	5	Baudhāyana-Grhya
Samhitā	6	Āpastamba-Grhya
	7	Bhāradvāja-Grhya
	8	Hiranyakesi-Grhya
	9	Āgniveśya-Grhya

Our analysis of the marriage ceremony occurring in these Grhyasūtras confirms this order ; this is now made certain by the order adopted by Āgniveśya for the worship of some of these sūtrakāras.

Looking at the quality of the performance of the various Grhyasūtras I should not give them any great credit ; they seem to have been compiled

in a hurry during a period of confusion and conflict ; and by no means much earlier than the beginning of the Christian era ; for to such an authoritative Gṛhyasūtra as the Kauśitaka decidedly is, the author of the Mahābhārata has become an ancient ācārya as is clear from :—

atha prācināvītī dakṣipāṇi diśam anvikṣamāṇah | Sumantu-Jaimini-  
Vaiśālī-pāyana-Pailasūtra-bhāṣya-Mahābhārata-Dharmācāryāḥ || 2:5:90.

The foregoing scrutiny of the Gṛhyasūtras makes it clear that the extant Gṛhyasūtras are not very far removed from one another in their contents and age. No Gṛhyasūtra can be shown to have drawn solely from its own Saṃhitā. Some of them draw more from a Saṃhitā other than their own ; so much so that in an appreciably large number of cases some sūtras adopt the reading of particular mantras which is different from that occurring in their own respective Saṃhitās, but agrees with that found in other Saṃhitās; and all this, when viewed in its proper perspective makes me incline to think that the extant Gṛhyasūtras draw from a floating mass of material, more or less common, which is not available to us now ; and the gradual loss of which set our sūtrakāras to compile their respective works as best as they could.

The Vaikhānasa-Gṛhya gives the marriage ceremony as follows :—

athātaḥ pāṇigrahaṇam | aṣṭau vivāhā bhavanti brāhma daivah prājā-  
patya ārsa āsuro gāndharvo rākṣasāḥ paīśāca iti | yad abhirūpaṇi vṛttā-  
vayaḥsaṇipannam āhūyārhayitvā kanyālāmukṛtā dāsyate sa brāhma iti  
giyate | yad ṛtvijo yajñasyātmano'laṅkṛtya kanyām pratipādanyati sa  
daivah | yugapad dharmānuvartinau syātām iti vācānumānyāgnikūryaṇ  
svayaṇi kṛtvā yat kanyām arhayitvā dadyāt sa prājāpatyo bhavati | yad  
gomithunenaikena dvābhyāṇi vā kanyāṇi dadāti tam ārṣam ācakṣate | yat  
kanyām ābharaṇam āropya śaktyā bandhubhyo dhanāṇi dattvaharate tam  
āsuram āmananti | kāmāyogo yad ubhayoḥ sa gāndharvah | prasāhya yat  
kanyāharaṇāṇi sa rākṣasāḥ | suptām̄ pramattām̄ vā rahasi yad gachati sa  
paīśāco bhavatity eteām̄ prathame catvāras toyapradānapūrvakāḥ śastā  
brāhmaṇasya netare jaghanyāḥ | yasmāt trīn pūrvāṇis trīn aparān ārṣījātāḥ  
ṣaṭ pūrvāṇi ṣaḍ aparān prājāpatyenodhāyā jātaḥ sapta pūrvāṇi saptaparān  
daivisuto daśa pūrvāṇi daśaparān ātmānām caikavimśatikām brāhmīputrah  
pāvayed iti || Praśna III. 1.

mātūr asapiṇḍām pitur asamānaśigotrajātām laksāṇasampannāṇi  
nagnikām kanyām varayitvā pañcāheṣu kulasya pariśuddhyai sapiṇḍaiḥ  
śrotriyaiḥ saha bhūtaṇi bhuñjita | yasmāt sa pūto bhavatiti vijñāyate |  
kanikradādinā kanyāgṛham gatvā pra su gmanteti tām īkṣitvā bhṛātṛghnīm  
iti tayekṣyamāṇo guruṇāgnimukhe kṛte kanyāprado varagotranāma śarmā-  
taṇi tathaitām asya sahadharmaśāriṇi bhavatiti brāhma vivāhe dharma-  
prajāsam̄pattyartham̄ yajñāpattyartham̄ brahmadevarśiṣṭṛptyartham̄

prajāsaḥatvakarmabhyo dadāmity udakena tāṁ dadyāt | tāṁ prajāpatiḥ striyām ity udakena harate | vastragandhābharaṇādīni saṁbhṛtya kani-kraḍādinā kanyāgrham saha bāndhavair gatvā teja āyuḥ śriyam iti vastrā-dinālāmkṛtya prajāpatiḥ somam iti tathābharaṇam āropyādadiṭety eke || 2 ||

tataḥ saha snātāyā vadhwā navavastrālāmkārāyāḥ punyāhānte pāniṇi gr̄hitvā sumāṅgalir iyanu vadhuṛ ity agniśālām āgatyā prāṇmukham āsayitvā tasyai śuddhāmbaraveṣaḥ kūrcāṇi dadāti | tataḥ paristīryāgnir aitv imām agnis trāyatām mā te gr̄he dyas to pr̄sthām aprajastām devakṛtam iti pañca vāruṇāntam pradhānān juhuyāt | agner aparasyām āstīrṇesu darbhēṣv aśmānam ātiṣṭheti vadhwāl pādāṅguṣṭhena dakṣinena sparśayati pratyāmukha iti pāṇigrahanāṇi sarasvatīti visargam aghoracakṣur ity āsanāṇi ca kṛtvemān lājān ity abhighāiryeyām nāriti tasyā lājāñjalinā juhoto udāyuṣety uttiṣṭhati | pratyāmukha iti vadhuṁukheṣaṇāṇi sarasvatīti pāṇigrahanāṇi aghoracakṣur iti visargam imān lājān iti lājapūraṇām iyanu nāriti homam udāyuṣety agnipraṇāmāṇi kuryād ity eke || 3 ||

viśvā uta tvayety agniṇi pradakṣiṇāṇi kṛtvātīgāhemahi dvīṣa ity āśitvā tridhaivaraṇi lājahomanu juhuyāt | tato mūlāhomāntē’gnīṇi patighnyantāṇi yaśoghnyantāṇi candram putraghnyantāṇi hutvā vyāhṛtiḥ | prāśāvīr ity antaiś caturbhiḥ pravāhāṇāṇi kṛtvā punaḥ prastīrya sviṣṭkkṛṇi mindāhuti vicchinnamṛddhisaptasamidvāhṛtiḥ ca juhuyāt | agner aparasyām āstīryoḍ-agagrāṇi sapta barhiso vadhwā saha dakṣinena pādenaikam iṣe viṣṇur iti dve ūrja iti trīṇi vratāyeti catvārīti pañca paśubhya iti ṣaḍ rāyaspōṣayeti sapta saptabhyā iti tān paryāyeṇākramya gatvā sakheti nivarteta | mama hṛdaya iti tasyā hṛdayadecśam abhimṛṣati | prokṣaṇaiḥ prokṣya punyāham svasti-ghoṣenārundhatīndrāṇyadītih ūrja iveti vadhwā manuḥ prajāpatiḥ puruṣottamo mahendra iveti varasya ca catvāri stomāṇi āropayeyur iti pāṇi-grahaṇāṇi dhruvadarśanāntam ity eke | tataḥ prabhṛti gārhasthyāṇi dharmam anutiṣṭhatīti vijñāyate || 4 ||.

atha caturthīvāsāḥ | vaivāhikam agniṇi vadhwā sahādāya saṁpravā-hārayanv iti vadhuṁ samāṇi vadhvety agniṇi sarṇśāsti dakṣiṇāṇi pādām agre’tihara dehaliṇi mādhiṣṭhā ity āvasathe praviṣya prācyām ardhe samā-dadhiṭa | agner aparasyām ānaḍuhāṇi carma lohitāṇi kṛṣṇājināṇi vā prācīna-grīvam uttaralomāṣṭrāṇi | tatra prāṇmukham udaṇmukham vā vadhuṁ upaveṣya patir iha gāvah prajāyadhwam iti paścān niṣedetājyotiṣāṇi darśanād vācāṇiyamāv anyatarānupetāv āsātām | udite nakṣatre prācīm udīcīṇi vā devīḥ ṣaḍ urvīr iti diśām upasthāya mā hāsmahi prajāyeti candraṇi saptarṣaya iti saptarṣin kṛttikā nakṣatrāṇi aruṇḍhatīm ca dhruva-kṣitir iti dhruvāṇi ca dr̄ṣṭvopatiṣṭheyatāṇi manojñāṇi tayā saha saṁbhāṣya | athāgneyaḥ sthālipākaḥ | prajā sthālīm iti sthālīm abhimṛṣyāgnaye juṣṭam nirvapāmīti sthālyāṇi taṇḍulāṇi nirvāpya vācaspataye pavasveti vadhwā caruṇi ūrapayati | abhighāryodag udvāsyā paristīryāgnim upasamādhyā havyavāham iti sviṣṭakṛtā yajeta | hutāṣeṣāṇa śrotriyaṁ brāhmaṇāṇi tarpayitvā tasmā ṣeṣaḥ datvāṇi bhavatīti vijñāyate || 5 ||

ata ūrdhvaiṇi parvaiṇi sthālipākena yajeta | nityam yavair vrīhibhir vā hastena sūryāya svāhā prajāpataye svāheti prātarāhutī agnaye svāhā prajāpataye svaheti sāyamāhuti jūhuyāt | agnyantarasaḥ sarge' nugate vā patni kṛcchraṇi carati | śrotiyāgāraṇ mathitvā vāgnim ādāya punar aupāsanam ādadhitodakyāśucyādisaṁsarge ca vidhānaṇi yajñaprāyaścitte vakṣyāmo viyoge pakṣasyopāvaroheti samidhaṇi yāvat kṛṣṇaiṇi tāvat taptvā samāropaṇya gachet | aharahas tāṇi prajvālyā hutvā athānyāṇi samidhaṇi nida-dhāti || 6 ||

pacane vāvasathye carum abhighārya vaiśvadevanī yathāheti maṇḍalaṇi pradakṣiṇam upalipyā parimṛjyāgnaye svāhā somāya svāhety uttaradakṣiṇayor madhye vyāhṛtīr viśvebhyo devebhyāḥ svāhā dhanvantaraye svāhā kuhvai svāhānumatyai svāhā prajāpataye svāhā dyāvā-pṛthivībhyāṇi svāhā vyāhṛtīr imā me agna iti caruṇi sedhmaṇi juhuyād agnihotrāya svāhā vaiśvadevayajñāya svāhā brahmajajñāya svāhā devaya-jñāya svāhā bhutayajñāya svāhā manusayajñāya svāhā pitṛyajñāya svadhā namaḥ svāhā pañcamahāyajñāya svāhā vyāhṛtīḥ svīṣṭakṛdvyāhṛtīḥ | atha gṛhadevatābhyo yathādiṣaṇi balihaṇaṇi brahmaṇe namo brahma-puruṣebhyo namo vāstoṣpataye namo iti gṛhamadhye | īndrāya namo īndra-puruṣebhyo namo yamāya namo yamapuruṣebhyo namaḥ somāya namaḥ somapuruṣebhyo namo'gnaye namo nirṛtaye namo vāyave nama īśānāya nama iti | sarvaiṇi daksheṇe pitṛbhyo jñātivargapatnyantebhyah | kṛtopavīti yāvanto'nnārthinas tāvadbhyo nirvapāmīti nirupyākāśe viśvebhyo devebhyo namo divācarebhyo namo bhūtēbhyo namo naktaṇīcarebhyo nama iti | ucchīrṣake śriyā iti | pādato bhadrakālīyā iti | pratidvāraṇi pūrvāntam uttarāntam vā bhuvanīgator marudbhya iti | culyāḥ pakṣayor agnaya ity udadhbhāyām adbhya iti | peṣāṇyor ubhayaṁ dṛṣṭada ity ulūkhalamusalyor vanaspatibhya iti | śūrpa oṣadhibhya iti | vāstuprīṣthe śunāṇi ca patitāṇaṇi ca śvapacāṇi pāparoginām | vayasāṇi ca krimīṇāṇi ca bhūmāv annāṇi vapāmy aham iti bališeṣaiṇi nirvapati | pūrvavat pravāhaṇāṇi kṛtvā bhūtiḥ smeti bhasmālipyāpo hi stheti proksya yat te agne tejas tenety agnim ud vayam ity ādityam copatiṣṭheta | nityam sāyaṇprātaḥ patnī vā puṣṭikāmā baliṇi hared | vaiśvadevakāle prāptam atithim śaktī taripayed vaiśvānaro hy eṣa bhavati || 7 ||

tad evaṇi trirātraṇi haviṣyāśinai brahmācāriṇau dhautavastravrata-cāriṇau syātām | tato'parasyāṇi rātrau caturthyām alaṅkṛtyāgnim upasa-mādhyāya nava prāyaścittāni juhuyād agne vāyavādityāditya vāya-vagne'gnc vāyavāditya vyāhṛtīr bhūr bhagam iti caturbhīr vadhbhūmūrdhny ājyena juhuyāt | agnīṇi pradakṣiṇāṇi kṛtvā prācyām udicayāṇi vā tām upaveṣyābhis tvā pañcaśākheneti yonim abhimṛṣya saṇ nā mapā ity upagached | imam anuvvusatety āliṅgaṇāṇi | madhu he madhu idam iti maithunāṇi kurvīta | suprajāstvāyety upagamanāṇi sam nau mana ity āliṅganam imām anuvrateti vadhbhūmukhekṣaṇam ity re eke || 8 ||

atha trirātram ṣṭau maladvāsāḥ snānāñjanādīni varjayet | ekabhaktā

Rddhayah̄ cp. AgGS. 1.5.2; Vaikh. 1.19.

Vichinnam cp. Vaikh. 1.19.

ıştebhyaḥ svāhā TB. 3.7.  
11.3; cp. AgGS. 1.5.2.27;  
vaṣad̄ aniṣtebhyaḥ svāhā  
TB. 3.7.11.3, AgGS.  
1.5.2.27. KS. 5.4.  
reads:—svāhā svāheṣti-  
bhyo vaṣad̄ aniṣebhyo  
bheṣajau svīṣṭyai svāhā  
niṣkṛtir duriṣṭyai svāhā  
devebhyas tanūbhyaḥ  
svāhā ||  
bheṣajam̄ duriṣṭyai svāhā  
cp. above.  
niṣkṛtyai svāhā cp. above.  
daurādhyai svāhā „  
devibhyas tanūbhyaḥ  
svāhā „  
ṛddhyai svāhā „  
samṛddhyai svāhā „  
yat pramattah; not traced;  
repeated at Vaikh. 1.19.  
mano jyotir juṣatām  
ājasya TS. 1.5.3.2; MS.  
1.7.1:109.4; KS. 34.19;  
ayāś cāgne'sy anabhiṣasti  
ca MS. 1.4.3:51.10; KS.  
5.4; ApMB. 1.5.18; HG.  
1.26.13.  
yad̄ asmin yajñe'ntar  
agāma ApS. 3.11.2: un-  
certain.  
svasti no' mimitām aśvinā  
bhagah̄ RV. V.51.11;  
MG. 2.15.6;  
yata indra bhayāmahe  
RV. VIII. 61.13; AV.  
19.15.1; SV. 1.274; TB.  
3.7.11.4; TA. 10.1.9; SG.  
1.4.2.

sapta samidhah̄.

vyañjhayān

edho'sy edhiṣimahi svāhā bail-  
vam Vaikh. 1.19; TS. 1.4.  
45.3; MS. 1.3.39:46.11;  
KS. 4.13; ApMB. 2.6.3;  
MG. 1.1.16.  
samid̄ asi tejo'si tejo mayi  
dhehi svāhā pālāśam VS.  
20.23; 38.25 read: edho'sy  
edhiṣimahi samid̄ asi tejo'si  
tejo mayi dhehi |  
yamasya dhīmahi mṛtyor me  
pāhi svāhā naiyagrodham  
VaikhG. 1.19; nowhere  
sūryasya dhīmahi cakṣur me  
pāhi svāhā āśvattham  
Vaikh. 1.19; nowhere else.  
somasya dhīmahi cittaṇi me  
pāhi svāhā audumbaram  
Vaikh. 1.19;  
vāyor dhīmahi prāṇān me  
pāhi svāhā śamim Vaikh.  
1.19;  
brahmaṇo dhīmahi buddhiṇ  
me pāhi svāhā khādiram  
Vaikh. 1.19; nowhere else.  
om̄ bhūḥ svāhā common.  
om̄ bhuvah̄ svāhā „  
om̄ suvaḥ svāhā „  
om̄ bhūr bhuvah̄ suvaḥ svāhā.  
ekam iṣe viṣṇus tvānvetu cp. AgGS.  
dve ūrje „  
triṇi vratāya „  
catvāri „  
pañca paśubhyah̄ „  
saḍ̄ rāyaspōṣaya „  
sapta saptabhyah̄ „  
sakhā saptapad̄i bhava AG. 1.7.19;  
SG. 1.14.6; SMB. 1.2.13; ApMB.  
1.3.14; MG. 11.18. etc.  
mama hrdaye hrdayam̄ te astu HG.  
1.5.11; nowhere else.

arundhatīndrāṇy aditih śtīr iva—  
nowhere.

manuḥ prajāpatih puruṣottamo  
mahendra iva—not traced.

sain pravāhārayantu—laukika?  
samanū vadhvā—laukika?

dakṣināṁ pādam agre'tihara—  
laukika?

iha gāvah prajāyadhvam ApMB.  
1.9.1; SMB. 1.3.12; GG. 2.4.6;  
KS. 35.3. does not occur in TS.,  
TB., TA. or MS.

devīḥ saḍ urvīr uru naḥ kṛṇota RV.  
X.128.5; TS. 4.7.14.2; ApMB.  
2.9.6.

mā hāsmahi prajayā mā tanūbhīḥ  
RV. X.128.5; ApMB. 1.29.6;  
HG. 1.22.12.

saptarṣayāḥ prathamāṇi kṛttikānām  
ApMB. 1.9.7; HG. 1.22.14; not  
in TS., TB., TA.

dhruvakṣitir dhruvayoniḥ ApMB.  
1.9.6; HG. 1.22. 14.

prajā sthālīm—nowhere.

agnaye juṣṭam nirvapāmi cp.  
devasya tvā saviṭuh TS. 1.1.4.2;  
HKG. 1.7:p. 42.

vācaspataye pavasva TS. 1.4.2.1;  
VS. 7.1; MS. 1.3.4:31.7; KS. 4.1.

\*havyavāham ajaram purupriyam  
TB. 2.6.16.2; cp. also havya-  
vāham purupriyam TS. 4.3.13.8c.

sūryāya svāhā TS. 1.8.13.3.  
common.

prajāpataye svāhā ..  
agnaye svāhā— ..  
somāya svāhā— ..

viśvebhyo devebhyāḥ svāhā VS.  
22.28; TB. 3.1.5.5; TAA. 10.67.1;  
PG. 1.12.3; MG. 1.7.18.

dhanvantaraye svāhā—cp. dhanvan-  
taraye namah MG. 3.12.3.19.

kuhvai svāhā—nowhere; cp. how-

ever kuhvai trayo'rūṇaitāḥ TS.  
5.6.18.1.

anumatyai svāhā TB. 3.12.2.2-8.  
prajāpataye svāhā—common.  
dyāvāpṛthivībhāṇi svāhā ApMB.  
2.6.10; common.

imā me agna iṣṭakā dhenavah  
santu TS. 4.4.11.3, 4; MS. 2.8.  
14:118.14, 16; KS. 17.10.  
agnihotrāya svāhā—nowhere.  
vaiśvadevayajñāya svāhā—no-  
where.

brahmaya jñāya svāhā—nowhere.  
devayajñāya svāhā ..  
bhūtayajñāya svāhā ..  
manuṣyayajñāya svāhā— ..  
pitṛyajñāya svadhā— ..  
namah svāhā— ..  
pañca mahāyajñāya svāhā— ..  
bhūr bhuvah svah—common.  
yad asya karmano'ty arīricam. cp.  
above.

brahmaṇe namah KS. 26.12.  
brahmapuruṣebhyo namah MG.  
2.12.16.

vāstoṣpataye namah—untraced.  
indrāya namah KSA. 11.1.  
indrapuruṣebhyo namah MG. 2.12.  
12.

yamāya namah GopālU. 2.  
yamapuruṣebhyo namah MG. 2.12.  
13.

varuṇāya namah GopālU. 2.  
varunapuruṣebhyo namah MG.  
2.12.14.

somāya namah MG. 2.12.3; GG.  
4.7.11; KhG. 2.1.17.  
somapuruṣebhyo namah MG. 2.12.

15.

agnaye namah—common.  
niṛṭtaye namah—GopālU. 2.  
vāyave namah KSA. 11.6; GopālU.  
2.

śānāya namah GopālU. 2.  
 yāvanto'mnārthinaḥ tāvadbhyo nir-  
     vapāmi—nowhere.  
 viśvebhyo devebhyo namah KSA.  
     II.4.  
 divācarebhyo namah MG. 2.12.18.  
 bhūtebhyo namah TAA. 10.67.2;  
     MahānU. 19.2.  
 naktamcarebhyo namah SG. 2.14.  
     16.  
 śriyā mā pari pātaya ?  
 bhadrakālyai (namah) SG. 2.14.14.  
 marudbhyo namah KSA. 11.3.  
 agnaye namah—common.  
 adbhyo namah cp. AgGS. 1.5:  
     p. 26.  
 dṛṣade namah—not traced.  
 vanaspatibhyo namah MG. 2.12.6.  
 oṣadhiḥbhyo namah SG. 2.14.12.  
 śunām ca patitānām ca—not  
     found.  
 bhūtiḥ sma—not traced.  
 āpo his ṣṭhā mayobhuvaḥ—cp.  
     AgGS.  
 yat te agne tejas tenāham tejasvi  
     bhūyāsam TS. 3.5.3.2; AG.  
     I.21.4.  
 ud vayam tamasas pari RV. I.  
     50.10; common.  
  
 nava prāyaścitāni. {  
     agnē prāyaścitte  
         cp. KGS. 28.4.  
     vāyo prāyaścitte     "  
     āditya prāyaścitte     "  
     āditya prāyaścите     "  
     vāyo prāyaścitte     "  
     agnē prāyaścitte     "  
     agnē prāyaścitte     "  
     vāyo prāyaścitte     "  
     āditya prāyaścите     "  
     om bhūḥ.  
     om bhuvah.  
     om svah.

bhagam      dhiyam      vājayantah  
 puraṇḍhim MS. 4.14.6:224.2; TB.  
     2.8.6.3; RV. II.38.10.  
 ābhīṣ      tvā      pañcaśākhena—not  
     found; but cp. śivena tva pañ-  
     caśākhena hastenāvidviśāvatā |  
     sāhasreṇa yaśasvinābhi mṛśāmi  
     suprajāstvāya BhGS. 1.20:20.  
 saipi nau manah: nowhere; cp.  
     however sam nāmnah sam  
     hṛdayāni HG. 1.25.1; sam te  
     manasā manah BhGS. 1.20:21.  
 imām anuvratā—not found; but  
     cp. anuvratā rohiṇī rohitasya etc.  
     AV. 13.1.22a.  
 madhu he madhv idam madhu  
     HG. 1.24.6.  
 suprajāstvāya tvā gṛhṇāmi TS.  
     I.6.1.3.  
 yan me garbhe vasataḥ  
     pāpam ugram RVKh. IX  
     67.7.  
 mātāpitror yan na kṛtam  
     vaco me RVKh. IX.67.8.  
 goghnāt taskaravat RVKh.  
     9.67.9.  
 brahmavadhāt surāpānāt  
     RVKh. 9.67.10.  
 bālagnān mātṛpitṛvadhāt  
     RVKh. IX.67.11.  
 krayavikrayād yonidoṣāt  
     RVKh. IX.67.12.  
 duryāṣṭam duradhiṭam RVKh.  
     IX.67.13.  
 amantram annam' yat kiñcīt  
     RVKh. IX.67.14.  
 ṛtasya yonayo'mṛtasya dhāma,  
     RVKh. IX.67.15.  
 pāvamāniḥ svastyayanīḥ  
     RVKh. IX.67.16.  
 pāvamāniḥ pitṛn devān  
     IX.67.17.

{ pāvamānam̄ param̄ brahma RVKh. IX.67.18.	viṣṇur yoniṇ kalpayatu RV. X. 184.1; AV. 5.25.5; SG. 1.22.12,
pāvamānam̄ param̄ brahma RVKh. IX.67.19.	SMB. 1.4.6; ApMB. 1.12.1; MG. 1.25.1; HG. 2.18.2.

The Vaikhānasa-Grhya uses about 160 mantras or mantra—portions in the marriage ceremony ; out of these 128 are not found in the TS., though some of them occur in other Saṅhitās, Brāhmaṇas or Grhyasūtras. It cites virtually all the mantras by *pratīka* ; and this suggests that just as the Āpastambas had their own separate Mantrapāṭha and the Gobhiliyas their own distinct Sāma-Brāhmaṇa similarly the Vaikhānasas also had their separate Mantra collection meant for recital at the various Grhya ceremonies.

Its injunction that a Brahmin should marry a girl of 8 years is significant;<sup>1</sup> and if this custom of child marriage came into vogue in a late period of Indian history, a late date is ensured for the compilation of our Grhya; and this is confirmed by its reference to the fully developed Nārāyaṇa cult for which cp. III.13.44 (=Āgniveśya II.5.7):—

... agneḥ pūrvasyām̄ darbhāsaneṣu keśavaṇām̄ nārāyaṇām̄ mādhavaṇām̄  
govindaṇām̄ viṣṇuṇām̄ madhusūdanaṇām̄ trivikramaṇām̄ vāmanām̄ śrīdharām̄  
bhṛiskeśāṇām̄ padmanābhaṇām̄ dāmodaram̄ iti nāmabhir̄ devāṇām̄ viṣṇuṇām̄ āhūya  
... |

And yet the Vaikhānasa contains portions that may be anterior to their counterparts even in the ĀSGS. cp.:—

Vaikh. 9.1.36

ĀSGS. 1.4.21-32.

athātah pāṇigrahaṇām| aṣṭau vivāhā alaṁkrtya kanyām uda-  
bhavanti brāmo daivah prājāpatya ārsa kapūrvām̄ dadyād esa  
āsuro gāndharvo rākṣasāḥ paśāca iti| yad brāhmaṇo vivāhaḥ| tasyām̄  
abhirūpaṇām̄ vṛttavayaḥsaṁpannam̄ āhū- jāto dvāḍasāvaraṇām̄ dvādaśā-  
yārhayitvā kanyālaṁkrītā dāsyate sa parān punātīty ubhayataḥ|  
brāhmaṇo iti gīyate| yad ṛtvijo yajñasyāt- ṛtvje vitate karmaṇi dad-  
mano'laṁkrītya kanyāṇām̄ pratipādayanti sa yād alaṁkrītya sa daivah|  
daivah| yugapad dharmānuartinau daśāvaraṇām̄ daśā parān  
syātām̄ iti vācānumānyāgnikāryām̄ svayām̄ punātīty ubhayataḥ| saha  
kṛtvā yat kanyām arhayitvā dadyāt sa dharmāṇām̄ caratam iti prājā-  
prājāpatyo bhavati| yad gomithunenaikena patyāḥ| aṣṭāvaraṇām̄ aṣṭa  
dvābhyaṇām̄ vā kanyām dadāti tam āṛṣam parān punātīty ubhayataḥ|  
ācakṣate| yat kanyām ābharaṇām̄ āropya gomithunaṇām̄ dattvopaya-  
śaktyā bandhubhyo dhanām dattvārhate cheta sa āṛṣaḥ| saptāvaraṇām̄  
tam āsuram āmananti| kāmayogo yad sapta parān punātīty  
ubhayataḥ| sa gāndharvaḥ| prasāhya yat ubhayataḥ| mithaḥ sama-  
kanyāharaṇām̄ sa rākṣasāḥ| suptām̄ pra-

<sup>1</sup> cp. Vaikh 6.12: 97 Sec also 6.13: 97.

mattāṁ vā rahasi yad gachati sa paisāco  
bhavatī eteśāṁ prathame catvāras toyā-  
pradānapūrvakāḥ śastā brāhmaṇasya netare  
jaghanyā yasmāt trīn pūrvāṁs trīn aparān  
ārṣijātaḥ ṣaṭ pūrvān ṣaḍ aparān prājā-  
patyenoḍhāyā jātaḥ sapta pūrvān saptā-  
parān daivisuto daśā pūrvān daśāparān  
ātmānam caikavīṇśatikām brāhmīputraḥ  
pāvayed iti || 3 ||

A definite improvement on the Vaikhānasa is unmistakable in the ĀśGS. from the point of view of the sūtra style. In case it is not admitted that the two sūtras derive from the same common source, the Vaikhānasa repeating the original in its original or loose form and the ĀśGS. effecting an improvement upon it ; even in the first alternative the compilation of old and new readings in one treatise should suggest that the extant Grhya-sūtras draw from a floating mass of the Grhya literature ; and it is therefore hazardous to dogmatise about the age of any of these ; even the proportionate number of mantras used by each in the marriage ceremony may serve merely as an indication of their age—for there may have been other mantras too that were used by a given Grhyasūtra in the marriage ceremony, but not recorded as is so often hinted by Devapāla in his commentary on Laugākṣi-Grhya and by Haradatta on ApGS. 1.2.15:43 :—

“mantrarahitāḥ kriyā āvṛta ity ucyante | yathā nāgabalir yaksabalir  
indrāṇīmahā iti | yasmin janapade grāme kule vā yā āvṛtaḥ prasiddhāḥ tās  
tathaiva vyavasthitā yathā pratīyeran na sarvatraivaṇi ity arthaḥ | āvṛtaḥ  
kriyā vaivāhikyaḥ avīśeṣat samantrakā amantrakāś ca | tāḥ sarvā āstri-  
bhyaḥ sarvavarṇebhyaḥ sakāśād. avagamyā pratīyeran vivoḍhārahāḥ | tatra  
samantrakā gr̄hapūjāṇkurāropaṇapratisarabandhādyā ācārasiddhāḥ | aman-  
trakā nāgabaliyakṣabalindrāṇigauripūjādayaḥ | tāś ca yathājanapadarām  
yathāvarṇāṇi yathākulāṇi yathāstri yathāpuṇīṣāṇi yathākālāṇi vyavasthitā  
eva na tu sarvāḥ sarvatra samuccitāḥ” ||

This is confirmed by ĀśGS. 1.5.1.2 :—

atha khalūccāvacā janapadadharmā grāmadharmāś ca  
tān vivāhe pratīyāt | yat tu samānam ṣad vaksyāmaḥ ||

It is only common that has been expressly laid down by Āśvalāyana the details are to be understood from lokācāra, that differs from place to place.

The occurrence of a proper name in a particular Grhyasūtra does not help in this respect. cp. Bodhyāyana II.9.6 :—

“atha daksinātaḥ prācīnāvītino vaiśampāyanāya phaliṅgave tittiraye  
ukhāyokhyāya ātreyāya padakārāya kaṇḍinyāya vṛttikārāya kāṇvāya  
bodhāyanāya , pravacanakārāyāpastambāya sūtrakārāya satyāśāḍhāya hir-

yaṇi kṛtvopayacheta sa  
gāndharvah | dhenunopato-  
syopayacheta sa āsurah |  
suptānāṁ pramattānāiṇ  
vāpaharet sa paisācaḥ |  
hatvā bhittvā ca śrīśāṇi  
rudatūṁ rudadbhyo hareत  
sa rākṣasah.

anyakeśāya vājasaneyāya yājñavalkyāya bharadvājāyāgniveśyācāryebhyah.  
...”

The name of Bodhāyana in his own Gṛhyasūtra is telling, while his reference to Āgniveśya may suggest that Āgniveśya is anterior to Bodhāyana. But such a conclusion is negatived by Āgniveśya-Gṛhya II.6.3:97:—

..... bodhāyanai tarpayāmi | āpastambam̄ tarpayāmi | sūtrakāram̄ tarpayāmi | satyāśāḍhaṇi tarpayāmi | hirānyakesinai tarpayāmi | vyāsaṇi tarpayāmi | . . .

This injunction of doing homage to Bodhāyana by Āgniveśya would suggest that Bodhāyana was anterior to Āgniveśya.

Bodhāyana's reference to Bharadvāja has been cited above. Bharadvāja refers to Bodhāyana in BhGS. III.11:77:—

... vaiśāṇipāyanāya phaliṅgave titiraye ukhāyātreyāya padakārāya kaundīnīyāya vṛttikārāya kaṇvāya bodhāyanāya bharadvājāya sūtrakārāya pastambāya sarvebhyah sūtrakārebhya ācāryebhya ṛṣibhyo vānaprasthebhyaḥ . . . . |

Laugākṣi-Gṛhya does not mention such a list, but Devapāla cites, in the propitiation ceremony, the two lists given by Bodhāyana (Laugākṣi, Vol. I, p. 61 ff.) and Āśvalāyana (p. 63 ff.) and makes their recital imperative on the followers of the Laugākṣi-Gṛhya.

Similarly Āśvalāyana mentions Kauśītaka and Mahākausītaka in III. 44:—

Sumantu-jaimini-vaiśāṇipāyanapaila-sūtrabhāṣyamahābhārata-dharma ācāryā jānanti-bāhavi-gārgya-gautama-śākalya-bābhṛavya-māṇḍavya-māṇḍūkeyā gārgī vācaknavī vaḍavā prātitheyī sulabha maitreyī kaholaṇi kauśītakaiṇi mahākausītakanī paīngyanī mahāpaīngyanī suyajñam̄ śāṅkhāyanam aitareyanī mahaitareyanī śākalam̄ bāskalam̄ sujātavaktram audavāhim mahaudavāhim saujāmim̄ ūnākam āśvalāyanam̄ ye cānye ācāryās te sarve tṛpyantu.

The Kauśītaka-Gṛhya, however, omits Āśvalāyana from its list given in III. 5:—

Sumantu jaimini vaiśāṇipāyanapaila sūtrabhāṣyamahābhāratadharma ācāryāḥ | jānanti bāhavi vigārgya gautama śākalya bābhṛavya māṇḍavya māṇḍūkeyāḥ | suyajñam̄ śāṅkhāyanajātukarṇyāḥ | paīngaśāmbavya aitareyāḥ | gārgī vācaknavī | vaḍavā prātitheyī | sulabha maitreyī | kaholaṇi kauśītakam || mahākausītakam | suyajñam | śāṅkhāyanam | aitareyam | mahaitareyam | paīngyam | mahāpaīngyam | śāmbavakam | mahāśāmbavakam | vāskalam | śākalam | gārgyam | mahājapatram | sujātavaktram | audavāhim | saujāmim || bābhṛavyam somaśārmāṇam | pāñcālam vedamitram | ācāryam ūnākam | ye cānye ācāryā te cāpi tṛpyantu || . . . .

But to conclude from this that Kauśītaka is anterior to Āśvalāyana may be unsafe for the simple reason that Kauśītaka uses a far larger number of mantras in the marriage ceremony than does Āśvalāyana for which cp. Intr. pp. 33-34.

Āśvalāyana's list is repeated by Śāṅkhāyana with slight modifications in IV.10 = 788 :—

Sumautuh | jaimini-vaiśarṇī-pāyana-paila-sūtrabhāṣya-gārgya-babhu-bābh-ravya-maṇḍu-māṇḍavyā gārgī | vācaknavī | vadavā | prātitheyī | sulabha | maitreyī | kaholam | kauśitakim | mahākauśitakim | suyajñam | śāṅkhāyanaṁ | āśvalāyanam | aitareyam | mahaitareyam | bhāradvājam | jātū-māṇḍūkeyam | mahādamantram | audavāhim | mahaudavāhim | sauyāmim | śaunakim | śākapūṇim | gautamim | ye cānye ācāryās te sarve tṛpyantu |

Āśvalāyana's mention in this list should place Śāṅkhāyana later than the former ; this is confirmed by Śāṅkhāya's use of a far larger number of mantras in the marriage ceremony than found in the Āśvalāyana, for which cp. this Intr. pp. 33-34.

That these lists contain names of the ācāryas propounding the particular Saṃhitā to which a particular Gṛhyasūtra belongs is shown by the Jaiminīya-Gṛhya that cites the ācāryas belonging to the Sāmaṇeva alone, Cp. JaimG. I.14 :—

pūrvābhīḥ ṣaḍbhīḥ pūrvāṇi tarpayed ācāryam ācāryāṁś ca jaiminiṁ talavakāraṁ sātyamugraṇ rāṇāyaniṇi durvāsasaṇi ca bhāgurim gauruṇḍim gaurgulviṇ bhagavantāṇi aupamanyavaṇi kāraḍīṇi sāvarṇīṇi gārgyavārṣa-gānyanī daivantyam ity etāṇiṣ trayodaśa . . . . |

The omission of Bodhāyana, Bharadvāja, Vaikhānasa and other ācāryas propounding the Yājuṣa ritual does not warrant the conclusion that Jaiminīya Gṛhya is prior to these ; it may on the contrary be posterior to some of them; for it says :—

tatrādhvaryavah kecid adhiyate-madhyamaṇi piṇḍam patnī prāśnīyat prajākāmasya . . . . (II.3).

May be that the Jaiminīya-Gṛhya is quoting here from some Yājuṣa Gṛhya in its original form—and I have shown that the present Gṛhyasūtras essentially differ from their original form; but the quotation, as it is, is not traced in any Yājuṣa Gṛhya except in :—

(a) Bodhāyaniya Gṛhyaśeṣasūtra (V.6) which reads :—

aṭha madhyamapiṇḍam patnyai prayachati-virāṇi me datta pitaraū iti |

(b) Vaikhānasa Gṛhya IV.6 :—

apāṇi tvausadhiṇām iti madhyamaṇi piṇḍam daivādhatta pitaraū iti patnīṇi prāśayet eṣā pumāṇisāṇi janayati |

The readings materially differ from the quotation, but these are the nearest approach to it ; and if the Jaiminīya has such late works in mind it cannot be assigned to an early age ; and thus the question of the chronology of the Gṛhyasūtras still remains as obscure as ever.

Substantially the same in form and contents the Gṛhyasūtras have devised crude methods of variation one from another. This becomes clear from a scrutiny of the KGS. and Laugākṣi in :—

## KGS. 54.6-18.

dharmādharmayor dvāre mrtyave  
 ca | 6.  
 udadhbāne varuṇasya |  
 viṣṇava ity ulūkhale |  
 marudbhya iti dṛṣṭadi |  
 upari śaraṇe vaiśravaṇāya rājñe  
 bhūtebhyaś ceti |  
 indrāyendrapuruṣebhya iti pūr-  
 vārdhe.  
 yamāya yamapuruṣebhya iti dakṣi-  
 nārdhe.  
 varuṇāya varuṇapuruṣebhya iti paś-  
 cārdhe |  
 somāya somapuruṣebhya ity utta-  
 rārdhe |  
 brahmaṇe brahpuruṣebhya iti  
 madhye |  
 ūrdhvam ākāśāya |  
 sthaṇḍile divācarebhyo bhūtebhya  
 iti divā |  
 naktaṇīcarebhyo bhūtebhya iti  
 naktaṁ || 18

The difference in the construction of the sūtras is obvious and arbitrary ;  
 but what is pertinent is the introduction of 'namah' by Laugāksi in sūtras  
 13-17, while it is still missing in sūtras 8, 9, 10, 11, 12 and then in 19 and  
 20 ; doubtless the word 'namah' has crept in the text from the margin.

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## Laugāksi-Gṛhya 54.8-20.

dharmādharmayor dvāre || 8  
 mrtyave codadhāne ||  
 varuṇāya viṣṇava ity ulūkhale ||  
 marudbhya iti dṛṣṭadi ||  
 upari śaraṇe vaiśravaṇāya rājñe  
 bhūtebhyaś ceti ||  
 indrāya nama indrapuruṣebhyo  
 nama iti pūrvārdhe ||  
 yamāya nama yamapuruṣebhyo  
 nama iti dakṣinārdhe ||  
 varuṇāya nama varuṇapuruṣebhyo  
 nama iti paścārdhe ||  
 somāya namah somapuruṣebhyo  
 nama iti uttarārdhe ||  
 brahmaṇe namah brahpuruṣe-  
 bhyo nama iti madhye ||  
 ūrdhvam ākāśāya ||  
 sthaṇḍile divācarebhyo bhūtebhya  
 iti divā ||  
 naktaṇīcarebhyo bhūtebhya iti  
 naktaṁ || 20



॥ कौथुमगृह्णम् ॥



## ओरस्तु

### ॥ कौथुमगृह्णमारम्भते ॥

अथातः प्रायशित्तानि । अथातः क्रमाणां वद्ये<sup>१</sup> गृहस्थो  
वा ब्रह्मचारी वा<sup>२</sup> गृहस्थो गृह्णाप्नौ<sup>३</sup> ब्रह्मचारी लौकिकाप्नौ<sup>४</sup>  
गृहस्थेवितिष्वरणेन परिचरणे वा<sup>५</sup> ब्रह्मचर्यविक्षिन्ने<sup>६</sup> लौकि-  
केऽप्नौ प्रातराहुतिपूर्वकं नैमित्तिकं कार्यम् । एनराधाने वर्जयेत्<sup>७</sup>  
सायमुपक्रम्य तात्कालिकप्रायशित्तापत्तौ चेत्ताभ्यां तत्र  
कार्यम् । पौर्णम्याहृत्यामतीतं चेत्ताभ्यां तत्तत्कुर्युः<sup>८</sup> पर्वणा  
चेत्संकल्प्य कार्यम्<sup>९</sup> तदभावे सद्यः कुर्याद्<sup>१०</sup> अपरेण दर्शं त्वे<sup>११</sup>  
प्रायशित्तिः<sup>१२</sup> त्रिरात्रं पञ्चरात्रं वा दशरात्रात्ताः प्रायशित्तपूर्वयज्ञौ<sup>१३</sup>  
यजेते<sup>१४</sup> तावुभौ पर्वा<sup>१५</sup> संकल्प्य तीतौ ताँमिष्ठौ तदत्<sup>१६</sup> तत्र यदि  
लोपं वा तं<sup>१७</sup> मामासाद्वितीतं वा एनराधानं कुर्युः । प्रायशित्तार्थं  
प्राजापत्यं वा<sup>१८</sup> तदूर्ध्वं विशेषस्तु गृह्णाप्नौ गृह्णाग्निं यदि  
स्त्वप्येत्तंत्र<sup>१९</sup> त<sup>२०</sup> मेको वा कार्यो<sup>२१</sup> मन्वाणां तावुभौ ब्रूयात्तंत्री

- १ कर्मणां
- २ अतिष्वरणे (न)
- ३ ब्रह्मचर्येविक्षिन्ने
- ४ पौर्णमासाहु-
- ५ हुः एषा
- ६ वाक्यरात्रात् (=वा+आ-)

- ७ प्रायशित्तपूर्व यज्ञे
- ८ पर्वणि
- ९ बजेताम् ( for तीतौताम् )
- १० तत्र (=तत्र) मासाद्
- ११ स्वरोत् or पर्व ?
- १२ तन्मासाम् प-

तत्समिधौ संयुक्तं गृह्णन् नवरोहणं ततः कर्म प्राणायामं  
कुर्युः । तृष्णौ परिविच्य मन्त्रेणाभ्यर्था हुत्यामनर्थं स्तेरस्  
ताद्बोद्धौ समिधमाधाय भषत्कर्मौ मन्त्रं ब्रूयात् । अत्र  
पुर्यस्त्रृष्णौ कार्यं पढो वा इति समानं समारोपणं कुर्युः  
कर्तव्या इति वैतदु भवति स्वयं स्वयं प्रायश्चित्ती तत ऊर्ध्वं विशेषं  
खाद् अन्याग्ने स्वयममस्तद्भावि तथाचि यज्ञिवन्वरोहणं कुर्यां  
आदिसमारोपणं प्रज्ञातस्तदर्मन्त्रिमुत्सूच्य भूर्भुवः स्वरिति ब्रूयां ।  
तृष्णौ तिष्ठन् न गच्छेत् तदग्निपत्यां त प्राग्नौ कर्मभृष्टा  
स्वगृह्णाग्नौ स्वयं स्वयं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषं खाद्  
आज्यतन्त्रैरनारोपणं चेत्समारोपणं प्रज्ञातः पुनरारभ्य  
प्रातराहुत्यादि प्रपदान्तपर्यन्तं यत्किंचित्कर्म यदि लोपं खात्  
प्रातराहुतिः चेत्प्रायश्चित्तमित्येके न्यूनकर्मादि पुनराष्ट्रिः  
प्रधानाद्बृद्धं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषश्चरुतन्त्रेण ततो  
व्याख्यातौ प्रागुदक्प्रवणे देशे तत्र स्थंडिलमुपलि यात् ॥१॥

अथातः प्राङ्मुखो भूत्वोदगग्येषु दमैषु ओमित्युच्चैरुपविश्य  
गृह्णाग्नौ निरीद्यमाणोल्लेखनं ततः कारयेत् । तत्प्रातराहुतिं

1 समिधा.....अवरोहणम् ।

2 अनर्थः स्तरः

3 द्वे समिधाम्

4 पुनः जपः ?

5 Presumably the Mantra to be cited  
is missing ; cp. इति ।

6 May be omitted.

7 विशेषः ?

8 अस्मद्भावि (?) तथा च (चेत् ?) यज्ञान्तेऽव-  
रोहणं कुर्यात् ? स्वयममूर्च्ये भाषितेऽथ च ?

9 Delete इ reading तमग्निम्.

10 ब्रूयात् तृष्णौ तिष्ठन्

11 तदग्निपत्यन्तं ?

12 कर्मभृष्टः स्व-

13 विशेषः

14 -क्षमादौ

15 व्याख्यातः ?

16 निरीद्यमाणः Samdhi irregular.

हुत्वा वेदविद्वाङ्मणं लभेत् । तदलाभे खादिरन्यायः । छवमुत्तरासं चेति खादिरं न्या इत्येके<sup>1</sup> ब्राह्मणं प्रार्थयेत् । ब्राह्मणं भूर्भुवः स्वः बृहस्पतिर्ब्रह्माहं मातुष इति ब्रूयात्<sup>2</sup> आचार्यो द्वे द्वर्माण्य<sup>3</sup> द्वात्<sup>4</sup> ब्राह्मणो निरस्तः परावसुरिति दक्षिणास्तृणं निरस्यासनार्थे प्रागग्रान्दर्भानादीर्यां वसोः सदने सीदामी-त्युदड्सुख ओमित्युपांशुरुपविशेषद्<sup>5</sup> आचार्यो ब्राह्मणमर्चयित्वा ततः कांस्त्यपात्रमादाय मृत्युपात्रं वाऽभिद्यम्<sup>6</sup> ताम्बर्जं रजत इति<sup>7</sup> शालितण्डुलान्ववश्यपैणादायोदगुदाख्यो<sup>8</sup> निर्वापायैन सकृतपात्रं पूरयेत् । दिस्तूष्णौ कार्यमौ प्रोद्यामीति ब्रूयाद्<sup>9</sup> आपः प्रावयन्त्युद्देश्य ततः समूहनावाच्यतन्वेष्ट गृह्णोक्ते नवपर्वणं<sup>10</sup> कार्यं<sup>11</sup> तत्पात्रमुत्थाप्याग्निमध्ये खाप्यो निर्वाप इति ब्रूयात्<sup>12</sup> तदा जीवतण्डुलान् श्रपयेत् । सुवेणाभिवार्याऽग्ने-वर्हित्वरणादंतयोरुदगुदास्य पुनः प्रोक्षणं कुर्यात्<sup>13</sup> । तत इधर्म-मादाय<sup>14</sup> तत्र विशेषः समिधमुच्यते । बहुचाः खादिरेण बोधायनोः पलाशैश्छन्दोगाः उद्दम्बरेण यजन्ते । प्रादेशमाचार्योः

<sup>1</sup> उत्तरासङ्गं चेत् cp. Khādira G. S. 1. 1. 26; may be छवमुत्तरासंगं चेति खादिर-न्याय इत्येके.

<sup>2</sup> दर्माण्ये ?

<sup>3</sup> दक्षिणा तृणं, cp. निरस्तः परावसुरिति दक्षिणा तृणं निरस्तेत् Drāhyāyana GS. 12. 1. 22

<sup>4</sup> आस्तीर्य

<sup>5</sup> गुदास्य

<sup>6</sup> प्रायवन्तीत्युद-

<sup>7</sup> गृहोक्ते वा पार्वणं कार्यम्

<sup>8</sup> जुवेणाभिवार्याऽग्नेर्वहि स्तरणादन्त्ययोद्द-गुदाख्य Cp. अग्ने: पश्चाद्विहित्वरणाद् Gobhila Grhyaprakāśikā P. 154.

<sup>9</sup> इधर्ममादा cp. समिध आधाय Khādira. G. S. 1. 2. 21

<sup>10</sup> समिधमु-

<sup>11</sup> बौधा-

<sup>12</sup> Read प्रादेशमात्रीः ऊपृष्ठाः त्वकः स्त्रा मज्जतोऽमृष्टवर्षपृष्ठमात्रीः etc. cp. गि. 1. 11.; Hiraṇya M. G. 1. 7. 1. cp. also पर्वपृष्ठमात्रम् Khādira G. S. 2. 1. 19.

कुशेष्ठाः समायतो गुणपर्वद्वत्त्वमाच्रोः प्रज्ञातायाः कारयित्वा<sup>१</sup>  
 तदभावे दर्भवां सप्रदशैः आदाय<sup>२</sup> अनष्टार्थमेकं प्रपदार्थमेक-  
 मिधमार्थं पञ्चदशम्<sup>३</sup> एतानि सप्रदश गृह्णन् सुवेणाभिघार्य  
 अयमव्यमूलोन्यनुयाजार्थमुत्तरतो निधाय<sup>४</sup> पञ्चदशमग्नौ  
 प्रक्षिप्य शेषेण प्रपदं जपे<sup>५</sup> यावच्छीरिति शठान्तानि तावस्त्वा-  
 षसों धारयन् रूपाहनग्नौ हुत्वा शेषाक्षतानभ्यर्थं ततो व्याह-  
 तिभिः तिसूभिः हुत्वा ततो कामजव्याहृती<sup>६</sup> च हुत्वा चक्षुषो<sup>७</sup>  
 चतुर्गृहीतं सुवेण जुहुयात्। एतेषां चरुतन्त्रे<sup>८</sup> एतेषां यथार्थं  
 स्यात्<sup>९</sup> तत्र विशेषस्तु वरदानप्रयोगोच्यते। खादिरन्यायेन च<sup>१०</sup>  
 गृह्णोक्ते: कुथुमस्य मर्थादित्यत्वा कौथुमो कुथुमस्य मार्ग-  
 मार्गरति ॥१॥

अथातः चरुपात्रं निरीक्ष्य संमुखे स्थापनं कार्यम्<sup>१</sup> उद-  
 शुद्धास्य इत्येके<sup>२</sup> संमुखे कार्यं<sup>३</sup> चरोद्दिभागं कार्यं<sup>४</sup> सुवपात्रमा-  
 साद चिंद्रानाद्रं<sup>५</sup> तदभावे कांस्यपात्रं वा<sup>६</sup> तन्मध्येऽभिघार्य  
 चरोः पूर्वदेशे सङ्कलददाय द्वितीये<sup>७</sup> मध्यमे द्व्यवदानं<sup>८</sup> शेषे  
 सुवपात्रे पुनस्त्वाभिघार्य अग्निमध्ये जुहुयात्<sup>९</sup> त्वद्विंतीयं चेच्चरोः

१ अग्रमध्यमूलान्यनुयाजार्थमुत्तरतोऽवधाय cp. अवध्यात् Gobhila Gp. p. 40.

२ शेषेण प्रपदं जपन् (=जपं) व्याहृतीरिति ठान्तानि (=स्वाहान्तानि) भूर्भुवः स्वरों व्यायन्तुपाहितेऽप्त्वा: cp. शेषेण प्रपदं जपन् व्याहृतिः... भूर्भुवः स्वरों व्यायन्तुपाहितेऽप्त्वा: KMGS. 1. 2. 12.

३ ?

४ cp. चक्षुषी वा एते व्यास्त्व यदाज्यभागां आवा GS.I. 10. 15.

५ वरदानप्रयोगे उच्यते Samdhii irregular ; the visesa has nowhere been told, showing that some portion is missing.

६ Read गृह्णोक्ते कुथुमस्य-मताद् इत्युक्त्या कौथुमः कु—

७ छिस्त्वा वाग्माद्यम्

८ द्वितीये

९ मध्यमे द्व्यवदानं । शेषं चु—  
 १० जुहुयाद् द्वितीयं

पश्चिमदेशे स्यात्सङ्कटवदाय द्विरभिघायौ प्रागुद्गदेशे  
 जुहुयाच् जामदग्न्याऽचेन्मध्यात् पश्चात् पुरस्तात् सङ्कटवदाय'  
 भृगुणा मध्यमे काष्मर्यस्तत्र चक्षणामुष्माणां क्रियते<sup>1</sup> अपलन-  
 येबयोरोजसेति द्विस्तूष्णौ कुर्यात्कमाऽन्यावुपं हतिश्वेतप्रा-  
 जापत्यं वा प्रायश्चित्तं जुहुयात्। अतीतविच्छिन्ने तत्क्षणे  
 पष्टिदेवता हृत्वा च तद् अहोरात्रामतीतं द्रमसौर्यषु<sup>2</sup> इत्येतेषु  
 पर्वादौ<sup>3</sup> स्वामिमध्यमे<sup>4</sup> चेत्कर्तव्यं स्यात् प्रायश्चित्तिर् गृह्णाणनौ  
 कर्म कर्तुमपि वाणिचतुर्थे<sup>5</sup> रजसांडालानुगते<sup>6</sup> वा संवत्स-  
 रादूर्धवं यथालब्धं वपनं च<sup>7</sup> तथा प्रायश्चित्ति प्रायश्चित्तिः ॥१॥

अथ पर्वप्रायश्चित्तिर् उदगयनं वा<sup>8</sup> दक्षिणायनं वा<sup>9</sup>  
 वसन्ताबादिपष्ठे चतुर्णां चान्द्रमससौर्य<sup>10</sup>" इत्येतेषु पर्वादौ<sup>11</sup> ग्रा-  
 मिष्टमध्ये<sup>12</sup>" चेत्कर्तव्यं स्यात्प्रायश्चित्तिर् गृह्णाणौ कर्मौ  
 कर्तुमपि पाणिचतुर्थे<sup>13</sup>हनि त्वंदारभ्य तन्मा गादन्त उदयनं  
 दक्षिणाग्रौ चेष्टात्कर्तव्ये<sup>14</sup> तन्मासादिसंकल्पैः कर्तव्यं स्यात्प्रा-  
 यश्चित्तिर्<sup>15</sup> विवाहे यदि पूर्वपञ्चे चेदपरे पौर्णमास्यैदारभ्यं

1 -बार्य; lengthening of final quite common in the ms.

7 पाणिचतुर्थे

8 -लानुगते-

2 भृगूणां मध्यमे<sup>1</sup> काष्मर्यः; cp. पाणायाः

9 -श्चित्तिः

काष्मर्यमयाः BhāSS. 1. 5. 6 ; काष्म-  
 र्यमध्यौ ĀsvaGStikā on 1. 9. 8.

10 चतुर्णां

11 Not clear

3 अपनिनयेद्; cp. अपनिनयेष्योरोजसा

12 कर्म

स्तम्भिता रजांसि Commentator on

13 तदा-

KhāGS. 2. 13.

14 उदगयने

4 कर्माङ्गौ उपहृति-or आन्युपह-

15 चेत्कर्तव्यं

5 अहोरात्रमतीतं चान्द्रमससौर्य इत्येतेषु

16 विवाहो

6 पर्वादौ

17 पौर्णमास्यैतदारभ्य

कर्तव्यः स्यात्<sup>१</sup> संकल्पैर्दशपूर्णमासाभ्यां द्वाविष्टर इत्युक्तौ तत्त्वे  
द्वितीया विष्टेदिना व्यादा यज्ञेनर्थः तस्मात्ताभ्यां द्वाविष्टोरोपं  
विघ्नं कर्तव्यं स्यात्प्रायश्चित्ति<sup>२</sup> नि तिसूभिश्चावमास्यानि तां स्वधा  
मे विष्टमध्या चेत्कर्तव्यं स्यात्प्रायश्चित्तिर<sup>३</sup> अनयोराधानमध्ये  
राहुपर्वणि चेन्द्रमाहै इति । आदपंज्ञौ<sup>४</sup> द्वितीया गायत्र्यां  
उभयोदैवता चन्द्र इत्युक्ता प्रायश्चित्तिः । सौर्यः<sup>५</sup> पर्वणि चेत्तिचं  
देवानामुद्दु त्यामित्य॑ आदैः<sup>६</sup> चिष्टुप् तं द्वितीये गायत्री<sup>७</sup> वां उभ-  
योदैवता सूर्य इत्युक्ता प्रायश्चित्तिः<sup>८</sup> प्रायश्चित्तं विना पुनश्चारम्भणिं  
चेत् कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>९</sup> तां संकल्प्य मध्ये श्रावकर्माणि<sup>१०</sup>  
तताग्रौ करणं कपाणौ<sup>११</sup> हुतं वा तद्रु भुज्ञानैः कर्तव्यं स्यात्प्रा-  
यश्चित्तिर<sup>१२</sup> अथ विशेषम्<sup>१३</sup> नियमैर्दम्पत्योर्मध्ये रजस्चाण्डालगमने  
वा कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>१४</sup> तयोराधानमध्ये रांशौ मध्ये स्पर्शक्षयं  
वा छद्मि<sup>१५</sup> वा कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>१६</sup> तयोराधानमध्ये इन्द्रग्रामं  
प्रविश्य पथो गत्वा कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>१७</sup> तयोर्मध्ये उभावन्य-  
गमने वा दिवा मैथुने वा कर्तव्यं स्यात्प्रायश्चित्तिः<sup>१८</sup> पुरुषो भोजन-  
मध्ये तथा कर्म<sup>१९</sup> मैथुनं च इवानमार्जालौ संस्थृता कर्तव्यं

१ स्यात् प्रायश्चित्तिस् तिसूभि—

२ चन्द्रमाहै इति

३ आदा पंक्तौ

४ गायत्रयाम्

५ सूर्यः

६ उदु त्यमित्यादैः

७ आदे चिष्टुप्

८ Delete तु

९ Delete वा

१० -रम्भणां चेत्

११ पाणी हुतं by deleting क

१२ तद भुज्ञानः

१३ रात्रौ ?

१४ स्पर्शःक्षयं ?

१५ छद्मिर्वा

१६ कर्ममन्त्रे ?

स्यात्प्रायस्तिति॑ अथ विशेषस्य गृह्णावनभिकानां च विधवां स्थष्टा कर्तव्यं स्यात्प्रायस्तिति॑ अश्रीयो॒ शुद्धान्वभोगो चार्वाकी परदाराभिगमनी स्वकर्मत्यागो नित्यं परान्वभोजी तथानग्नाहो॑ गोब्राज्ञाणवधी वेश्यात्कुटुम्बी॑ राजान्वभोजी अव्यापनग्रन्थत्यागो विद्यादृष्ट्यगुरुवाहै॒ प्राणसंहारो माजालोच्छिष्ठभोजी वेदविक्रयो कन्धापतिव्रतादूषी॑ स्वकुटुम्बत्यागी उपाध्यायगुरोदूषी गुरोः पत्न्यभिगमनी मांसभक्षी श्रावकालत्यागी तथा श्रावभोजो तठाकसंहारो वर्षवधी॑ सदारोगो ब्राज्ञाणताडो मृत्तिकापाषाणदाही सदोच्छिष्ठो विप्रदूषी इति ते चंडालसमाः॑ गृह्णाप्नौ स्थष्टा दंपत्योर्वासचेलं कार्यं कर्तव्यं स्यात्प्रायस्तिति॑ प्रायस्तित्तर्थं विष्टिदेवता उक्ता । कन्याहृतोनि व्याहृतिभिस्तिसृभिः आष्टित्तः पुनश्च तिसृभिद्वादशगुणं कार्यं प्राजापत्यं नं पञ्चकसमस्तान्तं चत्वारि पाहि नो अग्रयेनसे॑" इति तिसृभिः प्राजापत्यमेकं यत्कुसीदं च समस्तान्तं चतुर्थी॑ स्विष्टलङ्घा इत्येषां॑"प्रायस्तिति॑ एवं ब्राज्ञणेयो॑" यासाः प्रायस्तित्तां विकर्तं॑ जानन्यः शरोराद्विमुच्यते यः शरोराद्विमुच्यते ॥८॥

अथातः प्रायस्तित्तविपर्यासः॑ सर्वत्र जलाभ्यासः॑ प्राजापत्यं

1 गृह्णामनभिकां च, Correct Kirste सजातां नभिकां inte सजातामनभिकां in HirGS. 1. 19. 2.

2 अश्रीयी

3 शूद्धान्वप्राहोरी or तथान-

4 वेश्याकुटुम्बी

5 विद्यादृष्ट्यगुरुवाही

6 तदाक - वर्षवधी

7 स्यात्प्रायस्तिति॑ ।

8 उक्ताः

9 काः ? व्याहृतीनि (?)

10 च

11 TA. X. 5. 1. अप्न एकसे-

12 इत्येषा प्रा-

13 एवं ब्राह्मणो योऽसौ प्रायस्तित्तं विहितं जानन् यः—

यत्कुसीदं च संपूर्त्यध्याशेषबलिं हुत्वा यदि पुरस्कारात् विपर्यसो<sup>१</sup>  
 यत्कुसोदं शुहुयात्<sup>२</sup> यत्सर्वच्च<sup>३</sup> न संस्काराज्यमपि यजमानं  
 हुत्वा ततनोषं भवति<sup>४</sup> अदक्षिणिब्राह्मणं तद्बङ्गो<sup>५</sup> राक्षसं भवति<sup>६</sup>  
 दूधम् विना यजते पतति नरके<sup>७</sup> उभौ यजमानो ब्रह्मणां<sup>८</sup> सर्वच्चा-  
 हुत्यां कालमनुपेषेक्षया विप्रो यज्ञघातकः<sup>९</sup> तिसृभिर्ब्रह्मघातकः<sup>१०</sup>  
 तिसृभिः संध्याकालानपेक्षया विप्रो ज्योतिर्बांतकः<sup>११</sup> सर्वच्च  
 प्रदोषेष्वच्छयायो वेदघातक<sup>१२</sup> अन्यावर्णो विद्यादानो<sup>१३</sup> गुरुघातकः  
 सर्वच्च स्वेच्छयात्यागो पितृघातकः<sup>१४</sup> इत्येते इत्येतरप्रखापातिकना<sup>१५</sup>  
 मांत्रं भाषणं<sup>१६</sup> नाभिवाद्यमंत्रं<sup>१७</sup> पथेन शार्शनप्रेक्ष इति<sup>१८</sup> यदि<sup>१९</sup>  
 प्रमोदालुत्वा गायत्र्याष्टु जपेत् ॥५॥

द्विभार्याघ्रिसंयोगः । अथातः सर्ववर्णेषु ब्राह्मणानां पुनराधि-  
 पत्यं चेत् पूर्वं शृङ्खाग्नेरर्थं प्रणीय तयोः संयोजनार्थे चतुर्थस्त्थादः<sup>१</sup>  
 सायमुपकर्म्य यजमानः पूर्वाघ्रिमवरोहणं कृत्वा तत्र स्थंडिलं कुर्वन  
 अग्निं वो दृधन्तमिति त्रुचेन प्रतिष्ठाप्यानन्तरभार्या<sup>२</sup> नवाप्तौ  
 पात्रेणादायेभं स्तोममिति त्रुचेन संयोज्य प्रतुचामन्ते<sup>३</sup> चतुर-

- १ संहुत्याभ्याशबलि
- २ -स्तात्तद्विषयासो ?
- ३ शुहुयात् । तत्सर्वच्च ।
- ४ संस्काराज्यमयमानं हुत्वा
- ५ तथश्च राक्षसं भवति ।
- ६ उभौ यजमानब्रह्मणौ
- ७ -त्राहुत्याः कालानपेक्षया
- ८ प्रदोषेष्वच्छयायी वेदघातको ।
- ९ अन्यावर्णविद्यादानी ( =अन्य+अवर्णि-  
अन्यावर्णि- )

- ९ One इत्येते can be omitted.
- १० इत्येते चट् पातकिनो । नात्र
- ११ नाभिवाद्यम् । अत्र पथे न स्यर्शनप्रेक्षे
- १२ यदि can be omitted.
- १३ प्रमादाद् कृत्वा गायत्र्या अष्ट  
जपेत् ।
- १४ चतुर्थस्त्वाः ।
- १५ प्रतिष्ठाप्यानन्तरं भार्या
- १६ प्रस्तृत्यम्, अन्ते

क्षरसुपांशु ततो अग्निरैत्विति षष्ठभिराज्यम्<sup>१</sup> हुते यजमान  
 वाचयेत्प्राणायामं<sup>२</sup> परिविच्छयाग्रये स्वाहा प्रचापतये स्वाहा<sup>३</sup> पुनः  
 परिविच्छागौषूकं<sup>४</sup> समारोपणं<sup>५</sup> वामदेव्यं गीत्वा यदि देशान्तरे<sup>६</sup>  
 तत्र लौकिकाग्नौ कुर्यात्पूर्ववत् संयोज्यो<sup>७</sup> प्रियाधिपत्यं चेद्वि-  
 शेषो<sup>८</sup> स्ति<sup>९</sup> तत्र तद्यास्याख्यामो<sup>१०</sup> ब्राह्मणानामन्त्र्य<sup>११</sup> शतापूपमा-  
 शयतंकं वाष्टौ<sup>१२</sup> खात्वालंकृत्य कमण्डलुनोदकं गृहीत्वा वनान्तरे<sup>१३</sup>  
 गत्वा तस्मिन्देशे अशुष्टकां कोमलौं शुभपर्णीं फलवतीं विस्तार-  
 युक्तं प्राप्नहो<sup>१४</sup> सहितां<sup>१५</sup> एतैर्गुणवानकेशाखामवलोक्यं तत्पि-  
 त्रार्थं<sup>१६</sup> वेदविद्वाङ्माणं विचार्य खापयित्वाकेशाखा न हरेत्<sup>१७</sup>  
 नवाससाच्छादयित्वा तं ब्राह्मणो देवस्य त्वेत्यकेकन्यादानं वरं  
 प्रतिगृह्णामीति पुरत खण्डलं<sup>१८</sup> कुर्वन्नकेस्य उत्तरत उपविश्य  
 तामष्टौ ब्राह्मणाकेशाखां<sup>१९</sup> परिवेष्ट्य सर्वे<sup>२०</sup> प्राङ्मुखोदण्मुखो  
 वा ब्राह्मणस्<sup>२१</sup> ततो ब्राह्मणमभ्यर्थ्य प्रत्येकं दशदशापूर्पं दधात्<sup>२२</sup>  
 शेषमुत्तरतो निधाय लौकिकाग्निं प्रतिष्ठाप्य ततः समूहनादि  
 प्रपदान्तं कृत्वेऽमाङ्ग<sup>२३</sup> हुत्वा ततो व्याहृतिभिस्तसृभिः हुत्वा  
 अग्निरैत्विति षष्ठभिः पुनस्तिसृभिः<sup>२४</sup> ततो यजमानः तिष्ठन्नपि<sup>२५</sup>

१ अग्नीष्टक ( =मौनं )

७ तत्पित्रर्थं

२ -संयोज्य। तृतीयाधिपत्यं चेद्

८ -केशाखामाहरेत्

३ शतापूपम् आशितकं वाष्टौ

९ नवाससा छापयित्वा

४ -युक्तं

१० पुरुतः स्य-

५ प्ररोहसहितां or प्रपर्णीसहितां ? cp.

११ ब्राह्मणार्क-Samdhī irregular

सप्तरोहा BauGS. III. 2. 10.

१२ इम्बाङ्गं

६ एतैर्गुणेवनाकेशाखामवकोर्य ?

१३ अर्प्ति प्रदक्षिणं गृहा।

प्रदक्षिण गृह्णा॑ अभिरादित्य॑ सर्वे ब्राह्मणानामन्तर्भावः द्विद्वा-  
काशयोर्बहिर्भावः॑ तृष्णौ॒ चिः॑ प्रदक्षिणं कुर्यात्॑ स्वस्थानमुप-  
विश्य दक्षिणेन सहितारं॑ गृहीयात्॑ तद् गृहामि॑ त इत्युपांशु॑  
ततोपरिष्टाद्वोमं॑ समाप्य शिष्टानपूर्पं॑ दशकं ब्रह्मणे दवात्॑ दशकं  
खयं प्राश्रीयात्॑ तत्राग्नौ परिषिद्य अभ्यर्थ्य व्याहृतिभिस्य  
तिसूभिः आज्यं जुहुयात्॑ तद्रिसूज्य॑ ततो वामदेव्य॑ विप्राणा-  
माशिषो वचः॑ कन्या गृहं गच्छेत्॑ ततः पुनराधिपत्यं पुनराधि-  
पत्यम् ॥६॥

अथ ऋतुकालपरोक्षणम्॑ प्रथमार्तवादतः॑ शुद्धः खात्वा स्वस्ति-  
वाचनं शश्यागृहमलंकृत्य पुष्पफलान्विकीर्य प्रतिदिशं दीपैरलं-  
कृत्य सुगन्धपञ्चन दीर्घचतुरसं स्थणिडलं कुर्वन् उपर्युक्षपत्रमुदग-  
ग्रामास्तोर्यथोपरि नववासस प्रागग्रामास्तोर्य प्राक्शिरः॒ पत्नौ॑  
शयित्वोर्धर्वमुखोनर्थां जानुभ्यां पादै वसुमत्याकम्य॑ तत्समीपे  
पतिस॑ तत्राभिमुखो भूत्वोवश्येसजस्तैतयो निमालभ्य॑ विष्णुयोनिं

1 गृहः। अभिरादित्यः॑ सर्वे, ब्राह्मणानामन्त-  
र्भावः॑ द्विद्वाकाशयोर्बहिर्भावः॑ ; all this  
seems to have come from the  
margin ; connect गृह तृष्णी॑ चिः॑ etc.

2 सवितारं

3 तत उपरिष्टाद् ; samdhi irregular.

4 समाप्य शिष्टानाम्॑ or समाप्य ; शिष्टान्  
अपूर्पं with something dropped out.

5 खातुशुद्धः

6 -स्त्राणि विकीर्य

7 उपर्युक्षपत्रम् or अस्त्रतपत्रम्

8 प्रागग्रामा-

9 प्राक्शिरः॒

10 उर्ध्वमुखीमय note irregular lengthen-  
ing.

11 वसुमत्या आकम्य or वसुमिति आकम्य ?

12 भूत्वोपस्थं सजन् इस्तेन योनिमालम्य or  
भूत्वोपस्थे सजन् etc. or भूत्वोपस्थसीति॑  
इस्तेन etc. ; cp. दक्षिणेन पाञ्चिलोपस्थमा-  
लभेत् KhaGS.

कल्पयत्विति अल्पवारं जपित्वाऽष्टपुच्चो भवति स्ककाले<sup>१</sup> पतिर-  
लभ्यः चेदन्यपुरुषो न कर्तव्यं खात्<sup>२</sup> षड्ग्राचो<sup>३</sup> ऋतुंकालः ॥७॥

अथातो गर्भसंस्कारो<sup>४</sup> मैथुनघटठं<sup>५</sup> प्रतिदिनप्रभृति<sup>६</sup> युग्मे दिने<sup>७</sup>  
युग्मासु पुच्चो जायेरन् युग्मासु पुच्चो<sup>८</sup> जायेरन्<sup>९</sup> अयुग्मासु रात्रिषु  
स्थियो जायेरन् इति ज्ञात्वा यदा वधवाः प्रथमगर्भो भवति तदोदर-  
संस्कारद्वारेणीत्पत्त्वमानापत्यसंस्कारार्थं पुंसवनसोमन्तोन्यनं  
कुर्याद्<sup>१०</sup> या<sup>११</sup> कुच्छिद्विने गर्भसंभवस्तन्मासमेकं गणयित्वा श्रुतोय-  
मासांस्त्ववशोर्भनं<sup>१२</sup> ततः पुंसवनं<sup>१३</sup> नान्दीमुखं पूर्वेऽहनि ततः परेऽ-  
हन्युषसि ज्ञात्वा चतुरसं<sup>१४</sup> खण्डलमुपलिप्योदगग्रेषु दर्भेषूपविश्य  
दक्षिणतः पद्मौ<sup>१५</sup> चोक्तरतो यजमानीद्वज्मुखो<sup>१६</sup> ब्राह्मणस्<sup>१७</sup> ततोऽग्नेः  
प्रणयनं वा विना<sup>१८</sup> प्रातराहुतिं हुत्वा समूहनादिप्रपदान्तं हुत्वा  
इधमाङ्गं<sup>१९</sup> हुत्वा ततो व्याहृतिभिः तिसृभिर्हुत्वा ततो यजमानः  
परन्या<sup>२०</sup> एषतस्तिष्ठन् दक्षिणकोर्यरादि नाऽभ्यन्तंमभिसृशेत्<sup>२१</sup> पुर्मा-

१ ऋतुकाले

लम्भनं पुंसवनम् अनवलोभनम् AśGS

२ पतिरक्षयस्वेदन्यपुरुषेण कर्तव्यं खात् ?

I. 11. 1.

a reference to niyoga ?

7 Samdhi irregular.

३ षड्ग्रात्र ऋतुकालः

8 विधाय or प्रणयनादिना

४ प्रथमविनात्प्रभृति ?

9 पत्न्या:

५ पुत्राः ; युग्मादु पुत्रा जायेरन् repeated

10 दक्षिणस्त्रेण नाभ्यन्तमभिसृशेत् ; cp.

६ यावत् कुत्र—

पत्नास्त्वपतिरक्षयाय दक्षिणेण वाणिना... .

७ सूतीयमासान्तेवशोभनम् or better  
—न्तेऽनवलोभनम् ; cp. उपनिषदि गर्भ-

वित्येतत्पर्वा GoGS, II. 6. 3.

साविति ब्रूयात्<sup>१</sup> स्वखानमुपविश्य ततोपरिष्ठाद्वोमं समाप्य वृच्छां<sup>२</sup>  
 पुनः स्वात्वा यजमानः पुष्पाक्षतानेकविंशतियवान्ववश्चैपं निधाय  
 गृहीत्वा यामान्विष्कम्य वटराजसमोपं गत्वा तत्र वासिनोमुप-  
 स्थायोत्साहव्यापिनीत्यद्वे मे नित्यगस्थितेरापित्सतं मे श्रियं  
 देहि<sup>३</sup> तस्मान्वमाभीष्टं<sup>४</sup> कुर्वन्त्वति पुष्पाक्षतैरभ्यर्थ्य तखोपरि-  
 यवैरवकोर्थोदग्यां शाखां परशुना च्छेदयित्वा तमोषधीभूमौ<sup>५</sup>  
 नवान्तरिक्षे वां गृह्णोयाद्<sup>६</sup> उच्चांग्यां गृहमानोय कोष्ठमध्ये  
 मणिकदेशे वा स्वासने प्रतिष्ठाप्य ततश्चतुरसं स्थण्डलमुपलिप्य  
 ब्रुयवेत्कमार्गणां प्रपदान्तं हत्वा इधमाङ्गं हुत्वा पुनश्च व्याह-  
 तिभिस्तसृभिर्हत्वा तमोषधेसप्रभिर्मुखलकन्यां भावुमतो प्राङ्-  
 मुखो पेषयित्वा प्रत्याहरन्ती<sup>७</sup> तं प्रतिष्टं<sup>८</sup> नववो सश्रिनक्षिं  
 जपेत्<sup>९</sup> गृहीत्वा यजमानः ततोऽग्नेः पश्चातपत्रौं प्राक्शिरोर्ध्व-  
 मुखो<sup>१०</sup> शयित्वा वृच्छाग्न्योर्मध्ये<sup>११</sup> यजमानः प्रत्यङ्गमुखः सायोत्<sup>१२</sup>

## 1. Samdhi irregular

2 वृच्छू ? after वृच्छू something is missing, there being absolutely no connection between this and the succeeding.

3 व्यापिनि भव्यं मे। नित्यमस्मि ते। आपूर्वते मे- or -व्यापिनि इति अंव मे.....

4 तस्मान्वमाभीष्टं कुर्वन्त्वति

5 तामोषधीभूमौ (=वहाँषधीके देशे or better वहाँषधिके देशे

6 -वृम्यमावस्थरिके वा cp. -आहृत्य वैहा-  
मर्सी कुर्याद् DrGS. II. 21.

7 -हाप्त

8 बोहिष्वैः कृतमार्गणः ?

9 तामोषधिसप्रभिर्मुखलेन कन्या ; cp. कुमारी-वाहत्याहरन्ती GoGS. II. 6. 8 ; DrGS. II. 23. ब्रीहयः शालयो मुक्ता गोधूमाः सर्वपात्तिलाः । यवान्वैषवयः सप्रविष्टो ब्रह्मिं वारिताः ॥ Bhaṭṭa Nārāyaṇā on GoGS. III. 8. 6.

10 अप्रत्याहरन्ती ; cp. above.

11 तां प्रपिष्टां

12 नववाससि नक्षन् जपेत् cp. ततुदकं वृच्छावितं etc. Gadādhra on PGS I. 14. 3.

13 प्राक्शिरा ऋर्ज्य.

14 वृच्छाग्न्योर्मध्ये

15 वृचीत

एनानग्निरिति<sup>१</sup> मन्त्रेण दक्षिणनासिकापुटे पिष्ठरसं पीड्यित्वा  
निष्पोड्य पिष्टं सलिले निधाय वस्त्रं ब्रह्मणे दबात्<sup>२</sup> तद्रसमुद्दरे  
कुर्यात् तयोः<sup>३</sup> स्वख्यानमुपविश्य ततोपरिष्ठादि<sup>४</sup> समाप्य ततो  
ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥८—९॥

अथ चतुर्थे मासि सीमन्तोन्नयनं कर्तव्यम्<sup>१</sup> नान्दीमुखं  
पूर्वेऽहनि ततः परेऽहन्युषसि खात्वा यजमानः पुंसवनं<sup>२</sup> क्रमेणौ-  
दुम्बरशाखां गृहमानोय विश्वेतया च शल्लया<sup>३</sup> तण्डुलान्-  
तिलमिथ्रान् श्रपयित्वा लौकिकेऽप्तौ स्थण्डलखोत्तरतो निधाय  
पूर्ववत्प्रपदान्तं कृत्वा इधमाङ्गं हुत्वा पुनस्य व्याहृतिभिस्तस्तुभि-  
र्हुत्वा<sup>४</sup> ततो यजमानः एष्टतस्तिष्ठन् तं<sup>५</sup> गृहोत्वा औदुम्बर-  
शाखामयमूर्जैति<sup>६</sup> वा जपित्वा नासायमेति<sup>७</sup> दिध्यंचित्स्नारनात-  
मुनयतदन्तिमथो येनादितेति प्रतिष्ठ्य पुनः शल्लया गृहोत्वा  
राका<sup>८</sup> इत्येके इति<sup>९</sup> प्रतिष्ठाप्य तृष्णौं तिः प्रोक्षणं कृत्वा

१ Cp. GoGS. II. 6. 10 ; Mantrab.

I. 4. 9.

२ उपरिष्ठादोमं

३ पुंसवनक्रमेण-

४ Obviously incomplete, all the Gīhya-sūtras give something about hair-growing here; cp. JaiGS. त्रिशुक्लया शल्लया प्राणसंवितं कुर्यात्; काठके शिरवेतया शल्लया शमीशालया सपलाशया वा सीमन्तं विविलोति, ĀsvGS. ब्रेश्या च शल्लया त्रिभिर्भुक्त्यज्ञैर्वर्च्यं सीमन्तं व्यूहति; ĀpGS. ब्रेश्या शल्लया कुर्यात् त्रिभिर्भुक्त्यज्ञैर्वर्च्यं सीमन्तं व्यूहति; etc.

५ तां.

६ for अयं etc, cp Mantra. I. 5. 1.

७ After इति read ऊर्जं सीमन्तमुन्नयति अयो ओ दृष्ट्यः ज्ञातामुन्नयेदन्तम् अयो?

८ येनादितेति (=तेरिति Mantra. I. 5... 2.) प्रतिष्ठाप्य cp. येनादितेतिस्त्येतयर्चा GoGS. II. 7. 6.

९ राकामहामित्येतया यास्ते राके उमतय इति icp. GoGS. II. 7. 7-8, Mantrab. I. 5. 3-4, a clear case of injudicious abbreviation.

स्वस्थानमुपविश्य ततोपरिष्ठाङ्गोमान्समाप्य वध छतपात्रां किं  
‘पश्यसीति’ वाचयित्वा वारमदेव्यं गोत्वा ततो ब्राह्मणभोजनं ततो  
ब्राह्मणभोजनम् ॥६॥

अथ पुच्छ्य जननकाले सोष्यन्तीहोमारंभे एकदेशप्रणयनं  
स्नात्वा स्थण्डिलमुपलिङ्गं समूहनादि प्रपदान्तं छत्वा इधमाङ्गं  
हुत्वा ततः शिरोजननकाले यातिरप्त्वीति<sup>७</sup> द्वाभ्यामाज्यं हुत्वासौ<sup>८</sup>  
शब्दे नाम ब्रूयात्<sup>९</sup> पुत्रो वारभवेनमुनिश्रण्ठं एच्छामि त्वा  
मित्वांत्प्रिवासु<sup>१०</sup> तदेनामग्रह्णं करणांत्पूर्वं छतकानि नामानि  
तत्कथं विस्तरेण तथ्यं मे ब्रूह्या<sup>११</sup> अशेषं तु व्याख्यास्यामो<sup>१२</sup> नो  
करणा द्वयमिममञ्चकं ना पश्यान्पूत्रकं कुर्याद् यदि<sup>१३</sup> विपर्यासो-  
न्मायेनाकृतं चेत् हुतंभर्धतस्माज्जनवदुन्तं<sup>१४</sup> यज्ञाभावः त्यस्या  
प्रायश्चित्तं जुहुयाद् अव वा जननं इष्वांते सौशब्दे<sup>१५</sup> विष्णुप्रदेव-  
शर्मनिति मनसा कल्पयन् मनसं<sup>१६</sup> प्रविश्यासौशब्दे विवादबीयं<sup>१७</sup>

1 Samdhi irregular.

2 छतपात्रः cp. GoGS. II. 7. 9. or  
छतपात्रां ?

3 GoGS. II. 7. 10 has कि पश्य-  
सीस्युक्तः प्रजामिति वाचयित्वा ; our  
Sūtra has deleted प्रजामिति thus  
rendering the text unintelligible ;  
for कि पश्यसि cp. Mantrab. I. 5. 5.

4 वा तिरली ( निष्पत्ते अहं विधरणी इति  
etc.) and विपर्यास्युच्छमभरत्तदाता  
पुनराहरत् etc. Mantrab. I. 5. 6-7.

5 Mantrab. I. 5. 7 has असौ word  
as final.

6 पुत्रो वारमे भवेत् मुनिश्रेष्ठ ?

7 One मित्वा may be omitted, giving  
एच्छामि त्वप्रिव्यस् । तदा नामप्रहणम्

8 नामकरणात् पूर्व

9 Not clear ; may be नामकरणाद्वयांगिवं  
पञ्चकं न पश्यात् । पुत्रकं । by पञ्चकं may  
be meant कोऽसि कतमोऽसि एकोऽस्य-  
मृतोऽसि । आहस्यत्यं मासं प्रविश्यासौ  
Mantrab. I. 5. 14.

10 Not clear ; may be यदि विपर्यासः,  
न्यायेनाकृतं चेत् or उन्मादेनाकृतं चेत् ?

11 Not clear ; तत्य प्रायश्चित्तं जुहुयाद्  
यदेवा देवहेत्वानिति (cp. TA. II. 3. 1. )

12 मन्त्रान्तेऽसौ शब्दे विष्णु...cp. note 8.

13 मनः संप्रविश्य

14 विवादलीयं ब्रूयात्

ब्रूयात्<sup>१</sup> को नामास्य<sup>२</sup> असौ शब्दे नक्षत्राश्रयं नाम कर्तव्यम्<sup>३</sup>  
मध्यं वा पुच्छोरेकच याननाद<sup>४</sup> यदि जातकर्मादि<sup>५</sup> नापतं  
संस्कारमेव कर्तव्यं<sup>६</sup> नामकरणादूर्ध्वं पथक संस्कारं स्वयं कुर्यात्<sup>७</sup>

जातकर्म वक्ष्यामि<sup>८</sup> दशयनाप्रे इति षष्ठित्वां चयस्त्विंशद्वीहीति  
मधुसर्पिंभ्यांमेकैकं पलमादाय उभयत्र यशसो<sup>९</sup> यशोऽसीति  
संयोज्य हिरण्यशक्लेन सममञ्जुष्टाभ्यां अनामिकाभ्यां वा  
संगृह्ण तद्भावे कुशथेवां यवपिष्टमाच्यद्रयमाच्चेति शिशुं प्रतयं  
तंद्रसर्पिंभ्यां<sup>१०</sup> मेधां त<sup>११</sup> इति<sup>१२</sup> ततो ब्राह्मणदक्षिणा ॥१०॥

ततश्चन्द्रदर्शमै<sup>१३</sup> । जननादि दशरात्रात्परे<sup>१४</sup> द्वे वा<sup>१५</sup> तस्मि-  
नक्षत्रे तं कुमारं खातिताते<sup>१६</sup> वैतदूर्धकिमांसुशदर्शनं तद्भावे<sup>१७</sup>  
दर्शनं कृत्वा चाम<sup>१८</sup> कुर्यात्<sup>१९</sup> कथं वक्ष्यामि<sup>२०</sup> नान्दोमुखं पूर्वेऽहनि  
ततः परेऽहन्युषसि खात्वा यजमानश्चतुरस्तं स्थंडिलमुपलिप्य

1 समं वा पुत्रुः योरेकत्राभ्यपाननात् or  
—रेकाभ्य-

2 जातकर्मादिनोपेतं or जातकर्मादि नापितं  
。(=नापितसंबन्धिः) ?

3 दशमास्याय इति cp. दशमास्याय सूतवै  
HG. I ; 25. 1, ApMB. I. 12. 3 ;  
II. 15 or दशमे मासि सूतवै ApMB.  
I. 12. 3, MG. II. 18. 2.

4 पेषयित्वा, object is missing for which  
cp. श्रीहिष्वर्वौ पेषयेत् सप्तयावृता etc.  
GoGS. II. 7. 17. Note the hope-  
less condition of the work.

5 —सर्पिंभ्यांम्

6 Mantrabr. II. 8. 11,

7 कुरेन वा

8 इममाज्ञेति cp. GoGS. II. 7. 18.

9 प्राशयेत् cp. GoGS. II. 7. 19. or a  
reference to प्रते यच्छामि मधुमन्मस्याय  
SÍG. I. 24. 4. also occurring in  
Kausītaki Gṛhyasūtra in this  
prakarana.

10 मधुसर्पिंभ्यांम्

11 Cp. GoGS. II. 7. 19 ; Mantrabr.  
I. 5. 9.

12 For this cp. GoGS. II. 8.

13 जननाद्यरात्रात्परेऽहि ; delete चा

14 कुमारं खापितं वैतदूर्धं हिमांशुवर्णनम् ।

15 तद्भावेऽदर्शनं कृत्वा कर्म...

गृह्णानेरेकदेशाग्निं विभज्य समूहनादि प्रपदान्तं छत्वा  
 दृधमाङ्गं हुत्वा<sup>1</sup> ततो माता स्वकुमारमादायाऽहतेन वासा<sup>2</sup>  
 परिधाय दक्षिणतः प्रत्यल्लभुखः<sup>3</sup> उपविश्य तत्कारयित्वा पति-  
 हस्ते प्रदाय एष्टतो गत्वोत्तरतो<sup>4</sup> उपविश्य यजमानस्वं कुमारं  
 अवलोक्य व्याहतिभिस्त्तस्तुभिर्हुत्वा पुनः प्रदाय यजमानो पंचां<sup>5</sup>  
 मध्येन कोऽसीति द्वाभ्यामरक्षणा<sup>6</sup> प्रतिनेच्चमभिमृशेत्<sup>7</sup> कतमोऽ-  
 सीति चतुरक्षरेण श्रौताभ्यां<sup>8</sup> एषोऽसीति व्यक्षरेण नासायें  
 मध्यमूलमभिमृशेद्<sup>9</sup> अमृतोसीति चतुरक्षरेण पाणिबाहुभ्यां  
 प्रत्येकमभिमृश्य शेषेण मस्तकं गृहोत्वा<sup>10</sup> ततो माता च वाम-  
 हस्तेन कुमारयवकं<sup>11</sup> गृहोत्वा पूर्वोक्तमाख्यानं दक्षिणे श्रवणे  
 उपांशु ब्रूयात्<sup>12</sup> ततो यजमानो दक्षिणं गृह्णीयात्<sup>13</sup> तत उपांशु  
 सर्वान्हेत्यतिवादनीयं नाम ब्रूयात्<sup>14</sup> तत उपरिष्ठाद्वोमं समाप्य  
 यथा वामदेव्यं गीत्वा पतिव्रताशिषो वाचयित्वा तथा ब्राह्मण-  
 भोजनम् ॥११॥

अथातसन्द्वोपस्थानम्<sup>1</sup> शुक्लपक्षतृतीयापञ्चम्यां सप्तम्यां षष्ठे

1 वाससा

5 -मक्षराभ्याम् or better द्वृशक्षरेण like  
 चतुरक्षरेण

2 -सुख्युपविश्य

6 Better नासाग्रमध्यमूलमभि-

3 Samdhi irregular ; see GoGS. II.

7 कुमारमस्तकं ?

8. 3.

8 स त्वाहेत्यभिवादनीयं ( cp. स त्वाहे  
 परिवदात्वहस्त्वा etc. Mantrabr. I.  
 5. 15 ).

4 पञ्चामां cp. कोऽसि कतमोऽसि एषोऽस्य-  
 मृतोऽसि । आहस्यत्वं मासं प्रविषासौ  
 Mantrabr. I. 5. 14.

वाष्टमे वा<sup>१</sup> नुवक्ष्यादिनां कर्तव्यं स्थात्<sup>२</sup> वृत्तोये मासि षष्ठे मासि  
कार्यं पञ्चाङ्गशोधिते दिने । छन्दोगं वेदविद्वाह्वाणं नियक्षा  
संद्वाह्वाण उदयाद्वाक् यामान्विष्कम्य सशिरतं<sup>३</sup> स्थापयित्वा<sup>४</sup>  
शकेता<sup>५</sup> स्वर्णकलशमादाय कांश्यं<sup>६</sup> वा भून्मयवर्जं जानुमात्र-  
मवगाह्वाऽपो हि षट्ठेति<sup>७</sup> वृचेन पूरयित्वा शब्दो<sup>८</sup> देवोरिति  
मन्त्रेणोद्भृत्यमिति शिरसि विनिधाय यः पावमांनोरिति जलं  
निष्क्रम्य वामदेव्येन यामं प्रविशेत्<sup>९</sup> सर्वत्र न संभाषणं<sup>१०</sup>  
नोपह्वस्य<sup>११</sup> सुमनसो भूत्वा<sup>१२</sup> यजमानगृहे देवसभासमोपे गोष्ठु-  
मधये वा तामुदपात्रां<sup>१३</sup> चासने निधायोपरि कुशैः छादयित्वा  
तं ब्राह्मणं<sup>१४</sup> यजमानादिवावभुज्ञन् यान्ती वा<sup>१५</sup> इत्येते आस्तमयाद्<sup>१६</sup>  
अतस्सहसिरसं<sup>१७</sup> स्थापयित्वा<sup>१८</sup> तत्र यजमानः निष्क्रम्य गृहाद्वाहिः  
शुचौ देशे चतुरसं स्थणिडलमुपलिप्य दक्षिणाभिसुखो भूत्वा

1 वानुवोद्य दिने

2 नियुज्य सद्-

3 संशिरस्कं

4 ज्ञापयित्वा ; confusion of य् and न्  
common.

5 अरिक्सस्वर्णं ? राजतं ?

6 कांश्यं

7 RV. X. 9. 1.

8 RV. X. 9. 4.

9 उद्भृत्य+ओम् इति

10 RV. IX. 67. 31.

11 नोपह्वासः

12 Probably a reference to ओषधयः  
सुमनसो भूत्वा etc KhāGS. II. 2. 20.

13 गोष्ठ-

14 उदपात्रम्

15 ब्राह्मणोः यजमानो दिवा न भुञ्जन् or  
ब्राह्मणयजमानो ?16 यां देवा इत्येतत्या आस्तमयाद् ( आ॒  
अस्त- ) cp. Mantrabrv. II. 2. 17.

17. सहसिरसं

18 ज्ञापयित्वा

हा उ चन्द्रेति मण्डुलं प्रविश्य प्राङ्मुखोपविश्व स्वस्तिवाष्टनं  
कृत्वा यजमाने पुष्पाञ्जलिं पूरयित्वा चन्द्राभिमुखस्तिष्ठन् ततो  
माता च कुमारमुद्धृत्य दक्षिणतः प्रत्यञ्मुखोभृत्वा तं कुमारं  
पतिहस्ते प्रदाय एष्टतो गत्वोत्तरतः तिष्ठेद् यजमानः पुष्पाञ्ज-  
व्युपरिकुमारं धारयत्यते<sup>१</sup> सुखोमंत इति तिस्तुभिरुपस्थायोदच्च<sup>२</sup>  
मात्रे प्रदाय कराभ्यामञ्जलिं<sup>३</sup> कुर्यात्<sup>४</sup> तमञ्जलिं व्रह्मप्रणवेन पूर-  
यित्वा पदश्चेदपाञ्जलिं अवसिंचेत्<sup>५</sup> पुनस्तृष्णौ पूरयित्वा तथा  
द्विस्तृष्णीमुत्सृज्य प्रत्यञ्मुखोपविश्य वामटेव्यं गोत्वा ततो  
ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१२॥

षष्ठे माख्यन्वप्राशनम्<sup>६</sup> आभ्युदयिकं पूर्वेऽहनि परेऽहन्युषसि  
क्षात्वा यजमानो यवपिष्टं वा पायसं श्रपयित्वा क्रियामक्रियाम-  
तण्डुलं<sup>७</sup> स्वहपत्कर्वं पिता<sup>८</sup> तत्ये<sup>९</sup> माता च कुमारमादायोपविश्य  
जातकर्मवत् कर्मारमभे पायसं प्राश्नोयात्<sup>१०</sup> ततो ब्राह्मणभोजनं  
ततो ब्राह्मणभोजनम् ।

तृतीये वर्त्मे वपनं कार्यम्<sup>१</sup> आभ्युदयिकं पूर्वेऽङ्गि ततः परेऽ-

1. Some Sāman is meant

7 यददशन्द्रभित्यपामञ्जलिम् cp. यदद-

2 यजमानः

शन्द्रमसीति सकृद यजुषा द्विस्तृष्णी-

3 पुष्पाञ्जलिम्

मुत्सृज्य GoGS. II. 8. 7 ; KhāGS.

4 -यति यते छसीम इति cp. GoGS. II.

II 3. 4.

8. 4 ; Mantrabr. I. 5. 10-12.

8 Irregular Samdhi common.

5 Cp. GoGS. II. 8. 5.

9 Not clear ; चर्वं पक्षं ?

6. GoGS. II. 8. 6.

10 Cp. GoGS. II. 9. 1. ततो

इन्युषसि खात्वा यजमानः चतुरस्त् स्थिण्डलमुपलिष्य मण्डला-  
द्वहिर्दक्षिणेनाऽज्याग्नेयादि स्थापयित्वा नापितः प्राञ्मुखोपविश्य  
ततोष्णोपयाचैमादशों तदन्वन्तरं भात्कचं तत् पश्चिमेन दर्भं  
पिछूली<sup>१</sup> स्थिण्डलखोत्तरे वायव्यादि<sup>२</sup> खापयित्वां रक्तानहु-  
गोमर्य<sup>३</sup> लौकिकत्वं कृसरस्थालीपाको उथापक इति<sup>४</sup> होमं मा-  
नामनशान्वदेशे<sup>५</sup> ततो गृह्णाग्नि<sup>६</sup> प्रतिष्ठाप्य प्रातराहुतिं हुत्वा  
वन्यगोच्रे<sup>७</sup> सर्वएकदेशे कृमेलोकारयेत्<sup>८</sup> केचित्तित्तिशिखाः केचि-  
त्पञ्चशिखाः<sup>९</sup> यथागोच्रकुलकल्पमरण्ये केशानिखेनेयुः<sup>१०</sup> तंविनिह-  
धत्येके माणवकं<sup>११</sup> पुनः खात्वा यजमानः स्वस्थानमुपविश्य  
अथोपरिष्टाद्वोमं समाप्य वामदेव्यं गोत्वा ततो ब्राह्मणभोजनं  
ततो ब्राह्मणभोजनम् ॥१४॥

अष्टमे वर्षे ब्रह्मचर्यम्<sup>१२</sup> द्वादशसंवत्सराद्वार्गां<sup>१३</sup> तत्राष्टमे वर्षे

1 Note frequency of irregular  
samdhi

2 तत उष्णोदक्षपात्रम् cp. GoGS. II.

9. उष्णोदक्षकंसः.

3 -नन्तरं

4 भात्सुरं ?

5 दर्भपिष्ठूलीः

6 श्रीहियवादि cp. GoGS. II. 9. 6.

7 स्थापयित्वा

8 रक्तानहुयोमर्य कृसरः स्थालीपाको वृथा-

पक इति cp. GoGS. II. 9. 5.

“कौकिकित्वं is obviously an intrusion

from the comment. After इति supply उत्तरतः which is found in other Grhyasūtras.

9 माता केशानादत्ते ?

10 वान्यगोत्रे; before this स्वगोत्रे may be supplied; thus स्वगोत्रे वान्यगोत्रे वा, for which cp. text p. 19.

11 कुशली कारयेत् ( =वपनं कारयेत्) cp KhGS. II. 3. 30.

12 केशान् निस-

13 -वका:

14 -दर्वाङ्

कुर्यात् स्मृत्युक्ते शुभनक्षत्रे<sup>१</sup> तस्मिन्नाहनि पूर्वाङ्गे उपक्रम्य पूर्वं  
नान्दोमुखं कृत्वा ततः पुण्याहे पूर्वाङ्गे आचार्यः सहसिरसं  
खापयित्वा वद्योः सर्वपन्नं कारयित्वा स्नात्वालंकृत्याहतेन वाससा  
परिधाय चतुरसं स्थणिडलमुपलिप्य प्राङ्मुखोपविश्य पादौक्षोलं  
नीमाक्रम्य दक्षिणे शिष्यस्तद्वाचार्य स्वयं<sup>२</sup> दाँरोवा द्वाचात्षणौ  
नवोपतं<sup>३</sup> व्रतिमुचे<sup>४</sup> तद्विवरण्ये लोक्वा चर्मणि उपवीतीभूत्वा  
तयोः पुनराचम्य गृह्णाञ्चि प्रतिष्ठाय विस्मृतं सगोच्चेऽर्थं<sup>५</sup> .....  
चौलोपनयनगोदानेषु<sup>६</sup> ततः समूहनादि प्रष्टदानं कृत्वा इधमाङ्गं  
हुत्वा ततोऽन्वारब्धायां व्याहृतिभिः तिसृभिः हुत्वा उभाभ्यां  
हस्ताभ्यां माणवकं गृहीत्वा यममा द्वम वाचयित्वा<sup>७</sup> .....प्रेक्षेत्स-  
वितारं ध्यायन् नुञ्छणेत्युष्णोदकं प्रोक्षेद्वायुं ध्यायन्<sup>८</sup> दक्षिणेन  
अङ्गलि माणवकः पूरयित्वा दक्षिणतः केशान्वापयित्वाऽप उन्दन्तु<sup>९</sup>  
इति वापयित्वा विष्णोर्दण्डोऽसि<sup>१०</sup> इत्यादर्शं प्रेक्षेदृ ओषधे चाय-  
स्वैनेमिति दर्भं पिञ्जूलो<sup>११</sup> प्रक्षाल्य स्थाने प्रतिष्ठाप्य स्वधिते नैनं

१ सहणि-

२ सर्वपन्नं

३ क्षोणीम् ?

४ Something has dropped out before  
दारोः ; आचार्यः स्वयं

५ नवोपेतं ?

६ ब्रतयुज्जे or ब्रतसुचे ?

७ स्वगोच्रे ? after अर्च there is blank.

८ After वाचयित्वा there is a blank;  
यम मा दर्भ is not found; may beआवमगात् सविता क्षुरेण etc. ( Man-  
trabr. I. 6. 1); this is supported  
by सवितारं ध्यायन् etc.९ उप्पेन वाय उदकेनेत्रि Mantrabr.  
I. 6. 2.

१० Mantrabr. I. 6. 3.

११ Mantrabr. I. 6. 4.

१२ Ibid. I. 6. 5.

१३ दर्भपिञ्जूलीः ८

हिंसीः' इत्यादैशं' ओषधोरिति' संजोन्य येन पूषेति विश्रास्तं  
प्रोक्षेयुः' अन्यपुरुषः सङ्क्षदायसेन प्रक्षिद्याँ समभिः केशाग्रान् द्वभाँ-  
यथुक्तान् तृष्णौ अनुहुहे' प्रक्षिप्य पुनस्त उन्दनादिः' प्रभृत्य्' एवं  
पश्चादुत्तरतस्त्र त्रिथायुर्बमिति मूर्धानं परिगृह्य जपे' तदुपसृप्य  
कुर्येति ब्राह्मणं ब्रूयात्' को नामेति' एच्छेदाचार्यः' शिष्यो नक्षत्र-  
स्थयः' नाम ब्रूयात् तृष्णौ' शिष्याञ्जलौ निलोयः' तथा भूमौ शिष्यः'  
ततः आचार्यो ब्रूयात्' ताभ्यां हस्ताभ्यां माणवकाञ्जलिं गृह्णीयात्'  
देवस्य' त्वेत्याचार्यो मन्त्री' सूर्यस्येव दृढदात्वानावर्त्यः'" प्राढ-  
मुखस्तिष्ठन् आचार्यैष्ठतः' प्राढमुखः स्थित्वा उभौ करतलेन  
शिष्यस्य नाभिदेशं स्पष्ट्या प्राणानांभित्य्' अन्तं'क इत्युदर

1 स्वधितं मैनं हिंसीः Mantrab. I. 6. 6.

2 मेकेत् may be supplied; cp. Sāma-  
śramin's comment on Mantrab.  
I. 6. 6.

3 ओषधीः संयोज्य ? Any mantra be-  
ginning with ओषधीः does not occur  
in the Mantrab. between स्वधिते  
मैनं हिंसीः and येन पूषा etc.

4 Mantrab. I. 6. 7.

5 -य

6 आन- (=चर्मणि गोमये)

7 उन्दनप्रवृत्ति cp. GoGS. II. 9. 19.

8 Mantrab. I. 6. 8.

9 जपेत् तदु-

10<sup>o</sup> Mantrab. I. 6. 17.

11 नक्षत्राभ्यं

12 देवस्य ते सवितुः Mantrab. I. 6. 18;  
so is GoGS. II. 10. 22.

13 Cp. अयैनं प्रदक्षिणमावर्तयति सूर्यस्या-  
वृतमन्वावर्तस्वा इति GoGS. II, 10.  
23; for the mantra cp. Mantrab.  
I. 6. 19. Note the injudicious  
abbreviation of our work,

14 आचार्यः पृ-?

15 Mantrab. I. 6. 20; after प्राणाना-  
मिति; something is missing; for the  
vinyoga cp. Sāmaśramin.

16 अन्तक इति उद्देरे; for अन्तक cp.  
Mantrab. I. 6. 20.

अहुर्<sup>१</sup> इत्युरसि छसरे इति कण्ठे से<sup>२</sup> ..... सव्येनं सव्यं  
 देवाय त्वेत्यपसव्ये वा सव्यं प्रजापतये त्वेति<sup>३</sup> । पुनश्च वटुः प्राण-  
 मुखो भूत्वा<sup>४</sup> चार्यो ब्रह्मचार्यस्यसौ समिधमा धेहि आपोऽशान<sup>५</sup>  
 कर्म कुरु मा दिवा खाप्सीः<sup>६</sup> इति<sup>७</sup> त्वं ब्रह्मचारोत्यर्थः<sup>८</sup> खमग्नि  
 कार्यं कुरुत<sup>९</sup> सावमनं प्राणाग्निहोत्रोदिति<sup>१०</sup> वा जठरत्वामित्य<sup>११</sup> एवं-  
 कर्तव्यमित्याचार्यो ब्रूयातु<sup>१२</sup> तथास्त्वति तान् प्रतिष्ठं प्रातराहुतिं  
 हुत्वा स्वसूक्तं गीत्वा प्राणायामं कुर्यात् खगोत्रे वान्यगोत्रे वा  
 खगोत्रे वेदर्धभागं दद्यादन्यगोत्रे वेत्यादं विभस्य<sup>१३</sup> खगोत्रे पुर-  
 स्तादेशेद<sup>१४</sup> एकदेशे शाउदमित्युक्ता प्रणयनं विदुस्<sup>१५</sup> तमग्नि  
 वर्हिषि सबो निधाय ततः समूहनादि प्रपदान्तं कृत्वा इधमाङ्गं  
 हुत्वा ततोन्वारधे व्याहृतिभिस्त्सृभिः हुत्वा पुनश्च समस्ताभिस्त्वा  
 हुत्वाग्ने व्रतपते इत्यादिभिः माणवको हुत्वा तत्राग्निगुर्वोमँध्य

1 Mantrabrv. I. 6. 21.

2 कृष्ण इति. Cp. कृष्ण इदं ते etc. Mantrabrv. I. 6. 22.

3 संस्पृश्य ; after this there is blank.

4 सव्येन संव्यं देवाय त्वेत्यपसव्येनापसव्यं  
 प्रजापतये त्वेति...cp. दक्षिणेन पाणिना  
 दक्षिणमस्मन्वाकम्ब्य प्रजापतये त्वा  
 परिवदाम्ब्यसाविति । सव्येन सव्यं देवाय  
 त्वा सवित्रे परिवदाम्ब्यसाविति GoGS.

II. 10, 20-28. For the mantras  
 cp. Mantrabrv. I. 6. 23-24.

5 अपोऽशान ; Mantras : Mantrabrv. I.  
 6. 25-26.

6 Obviously an intrusion from the  
 comment.

7 सानाचमनप्राणायामाग्निहोत्रैरिति

8 आ जरदत्वम्

9 ब्रूयात्

10 प्रतिज्ञाप्य

11 स्वगोत्रे चेदर्धभागं दद्यादन्यगोत्रे चेत्यादं  
 विभस्य

12 देशे पदप्-?

13 Cp. Mantrabrv. I. 6. 9-13.

14 तत्राग्निगुर्वोमँध्ये नमेत् ?

नयेद्<sup>१</sup> उत्क्रम्य तथा मत्वा ब्राह्मण आचार्ये<sup>२</sup> तिष्ठस्वेदुः प्राञ्च-  
मुखो भूत्वा प्राग्यान्दर्भान् ब्राह्मणे स्थित्वा पूरयित्वोदकज्ञशं<sup>३</sup>  
गृह्णोयात् शिष्याङ्गलिं कारयित्वा आचार्ये<sup>४</sup> पर्यञ्जलि ब्राह्मणं  
पूरयित्वा मन्त्रेत्याचार्ये<sup>५</sup> जपित्वा शिष्याङ्गलि प्रेक्षयेत् ब्रह्मचार्यतः  
प्राणायामं कृत्वा परिविच्चाभ्यर्थ्य अग्रये<sup>६</sup> समिधमित्येकां समि-  
धमाद्यात्<sup>७</sup> प्रजापतिं मनसा द्वितोयेन हुत्वा श्रद्धा मे<sup>८</sup> धेत्यग्नि-  
मुपस्थायामात्मानमभिवाद्य त्रियायुषंमिति भस्म गृहोत्वा मध्य-  
मेलेचानामिकाङ्गुष्ठेन संयुय ब्रह्मा बिन्दुरसीति भाले आयुः  
बिन्दुरसीति शिरसि श्रीर्विन्दुरसीति उरसि श्रद्धा बिन्दुरसीति  
गले मेधा बिन्दुरसीति नाभौ तेजो बिन्दुरसीति दक्षिणबाहुमूले  
कामबिन्दुरसीति सव्ये वासुंष्ठे सर्वकामेति सर्वाङ्गे वा<sup>९</sup> ततो  
भैक्षं याचेत्<sup>१०</sup> तत् भैक्षं ब्रह्मणे दद्यात्<sup>११</sup> आचार्याधीनः तूष्णौ  
तिष्ठेत्<sup>१२</sup> ततो मध्याङ्गे यथोक्तमार्जनं कुर्यात्<sup>१३</sup> सायमधिकार्यं  
ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१५॥

अथ गोदानप्रभृत्य<sup>१४</sup> व्रयाद्<sup>१५</sup> आचार्यस्वस्थानमुपविश्य तथा  
ब्राह्मणो व्रह्माग्न्योर्मध्ये माणवकोदयेषु च दर्भेष्वाचार्यानुगो

1 -र्यः:

8 श्रद्धमेष्टे प्रजाः संददात् TAA. X. 63

2 तिष्ठस्वर्यं

9 Delete मा or - अपामात्मान-

3 -णः ; samdhi.

10 Mantrabrv. I.6. 8.

4 -स्वोदककलशं

11 मध्यमेनामिका ?

5 आचार्योपर्य- = -र्यः + उप-

12 बाहुपृष्ठे

6 आ गन्त्रेत्याचार्योः ; cp. आ गन्त्रा समग-

13 प्रवृत्त्वों (=ति+ओम्)

न्महि etc. Mantrabrv. I. 7. 14.

14 Delete ए

7 Mantrabrv. I. 6. 32.

15 Samdhi irregular.

भूत्वा दक्षिणजान्वक्तमुपविश्वाचार्यो मेखलां चिराङ्गतां वंधवा  
माणवको मन्त्रं वाचयित्वा ईयं दुरुक्तादित्याचार्यः पुनराचम्य  
ततो माणवकः सुपर्णवसुभासलो भूत्वा शोभने मुहूर्तेन्वावीहनं  
परस्परमुपनयनं<sup>१</sup> आचार्यप<sup>२</sup> असौ माणवको<sup>३</sup> उपविश्य ततो-  
परिष्ठाद्वोमं समाप्य ततस्सावित्रीप्रदानं<sup>४</sup> मध्यैः<sup>५</sup> प्रणवमुच्चार्य ततः  
पादे पादेऽवसाय तथा द्वितीयेऽवसाय मुख्यं दृतोयै<sup>६</sup> ततः प्रणवपूर्वं  
व्याहृतोः प्रत्येकमवधार्य ओमित्युच्चैः<sup>७</sup> ततः पालाशदण्डं दद्यात्<sup>८</sup>  
सुश्रवः<sup>९</sup> सुश्रवसं मेत्याचार्योऽपित्वा एकमहे<sup>१०</sup> सुश्रवः सुश्रवस-  
मिति माणवकं प्रतिग्रह्य ततो दक्षिणकरे हे समिधौ गृह्णीयात्  
धर्मां<sup>११</sup> भवति धर्मा भवति ॥१६॥

अथातः प्रायश्चित्तानां<sup>१</sup> गृहस्थो ब्रह्मचारो सुरापानचण्डाला-  
भिगमनं गुरुत्वपक्व्रह्महत्यागोवधं सुवर्णस्तेयं दृष्टप्रतिग्रहं परान्नं  
वैनलघुत्वार्थं<sup>२</sup> ब्राह्मणस्य हितीर्थं<sup>३</sup> प्रायश्चित्तं वक्ष्यामोति<sup>४</sup> चिराच-  
मुपवासः समिधः श्रपयित्वा ततो वपनं कारयित्वा कमण्डलुनोदकं  
गृहोत्वा सरितः खापयित्वा कृष्णगोमयं गृहोत्वा गोहृदये जात<sup>५</sup>  
स्थिता भुवनं<sup>६</sup> पावनोऽत्ते तस्मात्पावनीभूतः सर्वपापक्षयं कुर्वित्यनेन

1 वदूजा

9 -मवसाय cp. GoGS. II. 10. 36.

2 Mantrabr. I. 6. 27.

10 Mantrabr. I, 6. 31.

-३ अन्वाचाहनं

11 राकामहं cp. Mantrabr. I. 5. 3.

4 -नयम् or -ने ?

12 धर्मो

5 आचार्यपृष्ठे

13 वैत्यघुत्वार्थ=वा+एत-

6 -वक

14 हितार्थ or हि तीर्थ (=तारक)

7 प्रदानं

15 Vocative ; स्थितो ?

8 मध्ये

16 शुद्धे

गोमर्यं गृहोत्वा अद्विः संयूय पालाशपर्णं गृहोत्वा द्वादशगृहोतं  
 पूरयित्वा प्रणवशतेनाभिमन्त्र्य मस्तकेऽनुलिप्य ब्रह्मसापिपर्यन्तं  
 होमचयं सर्वत्राभ्यस्ततदुपहृत्पावन पूर्ववत्<sup>१</sup> पुनरभ्यास इति वा  
 ब्रह्मचार्यमयपानमधुप्राशनम् प्रत्यरात्रं<sup>२</sup> मुत्यहोनं इति नोपवोती  
 दिगम्बरं द्वारपालनं क्रमुक्षणं<sup>३</sup> दिवामैथुनं दिवा पुनर्भोजनं  
 चण्डालसंभाषणमन्यकृतमन्योच्छष्टभोजनं पार्वणप्राशनं सपि  
 एडीमैहैकोदिष्टं तेषु पुनर्ब्रह्मचर्यं<sup>४</sup> कृत्स्नत्वात्<sup>५</sup> प्रमादालबुँत्वमिति  
 ज्ञायते<sup>६</sup> धर्माक्तेनं कुर्थत<sup>७</sup> तदभास्त्रिवाश्रयज्ञम् वितयो भवति  
 तस्माद्भर्त्तपरो नित्यकुसुमग्रन्थाभ्यासंस्<sup>८</sup> तथा भूत्वा तयोः  
 पुनराचम्य प्रपदान्तं कृत्वा दृधमाङ्गं<sup>९</sup> हृत्वा ततोऽन्वारब्धायां  
 व्याहृतिभिस्तिसृभिः हृत्वाग्ने व्रतादि पञ्चभिराचार्यो ज्ञहुयात्<sup>१०</sup>  
 शिष्यो मन्त्रं वाचयित्वाचार्यः स्वस्थाने तिष्ठन् युवा शिष्यः  
 प्राङ्मुख उद्घावं जलं कारयित्वा पिताङ्गलिं ब्रह्म पूरयित्वा  
 आचार्य आ गन्त्रे<sup>११</sup> मन्त्रमुत्का शिष्याङ्गलिं प्रेक्षेत्र को नामेत्या-  
 चार्यो मनसा एव्छेत्र<sup>१२</sup> शिष्यो नक्षत्राश्रयं नाम इत्युपांशु<sup>१३</sup> तयोः  
 स्वस्थानमुपविश्य ततोपरिष्ठाद्वीमं समाप्य सावित्रीप्रदानार्थं<sup>१४</sup>  
 तत्सवितुर्वर्णणीमहे<sup>१५</sup> सूर्यो देवस्थ धीमहि भानो सोऽहं संप्रस्तो-

१ ब्रह्मवार्षमि-

८ धर्मोक्तेन

२ सर्वत्राभ्यस्य तहुपहृतपावकः ?

९ तदभावे

३ प्रतिरात्रं or त्रिरात्रं

१० -कुरुमप्रन्था-

४ भुक्तिहोनः

११ Cp. Mantrab. I. 6. 9. 13.

५ ?

१२ Mantrab. I. 6. 14.

६ सपिण्डीमथेको-

१३ -नाथं

७ प्रेमादालबु-

१४ Cp. Mantrab. I. 6. 29.

देयात् इति तृष्णौ पालाशदण्डं दद्यात्<sup>१</sup> ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१७॥

अभिभात्मानः<sup>२</sup> सर्वाङ्गैः प्रत्येकसहस्रं स्थण्डलमुपलिप्य दक्षुदण्डशकं कृत्वोदगग्रमास्तीयोर्परि शिष्योपवेशनम्<sup>३</sup> नवशूर्पं शिरसि निधाय कुशैः छादयित्वा चार्यो घटेनाञ्जलि पूरयित्वा दक्षिणपादेनाकम्य येन देवेति<sup>४</sup> नमन्त्रियं एतो न्वन्द्रेत्यभिषिद्ध एुनश्च वाससा परिधाय चतुरस्रं स्थण्डलमुपलिप्य पूर्वोपनयनवत् प्रवणं<sup>५</sup> कृत्वा ब्रोहीन् वा यवान् वा यथाच्छकं स्थंडिलं पूरयित्वा तं शूर्पं तदुपरि निधाय तथा शिष्योपवेशनं पूर्वोक्तमन्त्रेण पथसादि<sup>६</sup> शिष्यमस्तकेऽभिषिष्वेत्<sup>७</sup> चतुरस्रं स्थण्डलमुपलिप्य पूर्वोपनयनवत् प्रणयनं कृत्वाचार्यो मेखलां चिराढत्तां बद्धा तृष्णौ शिष्यो मन्त्रं वाचयित्वा यथोक्तमन्त्रेण यज्ञोपवीतो शरावं मार्जयित्वा शन्मो<sup>८</sup> देवोरिति पञ्चशतं यः<sup>९</sup> पावमानोरिति चिः शतं एतो न्वन्द्रमष्टचत्वारि समां<sup>१०</sup> यत्र शतं वा शतवारप्रणवं<sup>११</sup> शतमष्टोत्तरं एभिर्मार्जयित्वा एुनश्च यथोक्त-मार्जनं कृत्वा शुचौ देशे स्थण्डिलं वर्तयित्वा वा कुशाग्रान् सहस्र-मादाय द्विशताधिकं वा शतं विमच्य शतार्थं शिरसि निधाय शतं पादतले निधायाकम्य पार्श्वयोः शतं शतं बधनीयात्<sup>१२</sup> उरसि

-२ Not clear

7 ?

2 -शतं or शकलं ?

8 पाष-

3 TB. I. 4. 8. 3.

9 SV. I. 33.

4 निमन्त्र्य

10 SV. II. 648

5 SV. I. 350.

11, SV. I. 350.

6 प्रणयनं

12 -कृत्वाति, गायत्रं शतवारं, प्रणवं शतमैषो-

आपो<sup>१</sup> हि ष्ठेति सहसं जपित्वा शन्तो देवोरिति द्विगुणमेतो  
न्विन्द्रं चत्वारिंशद् गायत्रं पञ्चसहस्रं प्रणवमयुतं कृत्वा ॥१८॥

अथो ओपासनविधिं व्याख्यास्यामः । कालोऽनादेशे<sup>२</sup> साय-  
माहुत्युपक्रम्य<sup>३</sup> प्रातः प्रस्ते<sup>४</sup> तेजः प्रामिसायमाहुर<sup>५</sup> यदि समख्य  
कृत्वात् अग्रामित्वात् प्रातदाहुः<sup>६</sup> सोऽयं यामच्यादवर्णक् यथा-  
प्रामिरिति<sup>७</sup> तस्मात्सकालप्रामिर्भवति<sup>८</sup> द्विवा यामादद्वाग्यथोक्तमिति  
दातिस्तंस्मादप्रामिर्भवति<sup>९</sup> प्रलघ्य माणवकमन्त्रं<sup>१०</sup> पुनर्गृहोतं  
सकृत्प्रणवेनाभिमन्त्र्य पीत्वाच्यन्याङ्गुलमात्रं जलमवगाह्य प्राणायामं  
सहस्रं कृत्वाऽपो<sup>११</sup> हि ष्ठेति शतं जपित्वा शन्तो ‘देवोरिति  
द्विशतं यः<sup>१२</sup> पावमानोरिति चिशतं एतो न्विन्द्रं<sup>१३</sup> चतुर्दश गायत्रं  
पञ्चदश प्रणवसहस्रं इत्यष्ट<sup>१४</sup> तेषां सुमनसो जत्प<sup>१५</sup> पुनर्नाभिमात्रं  
जले स्थिता प्राणायामशतं कृत्वाऽपो हि ष्ठेति शतम् ॥१६॥

अथ पुनर्ब्रह्मचर्यविधिं व्याख्यास्यामः । षण्मासान् पयोभक्षः  
समुद्रमवगाह्य पूर्ववन्नान्दोमुखं कृत्वा ततो वपनं कारयित्वा अष्टौ  
ब्राह्मणान्वियोज्य अष्टौ मृत्मयेषु दधिमधवाज्यपयः शर्करोदकं  
नालिकेरजलं पुरोषं गंगातोयं एतान्पूरयित्वाऽहतेन वाससा

1 SV. II. 1187.

7 माणवको

2 Cp. सायामहुत्युपक्रम एव etc. GoGS.

8 SV. II. 1187.

I. 23.

9 SV. I. 33.

3 प्रातः प्रास्ते तेजःप्राप्तिः साय-

10 SV. II. 648.

4 प्रातराहुः

11 SV. I. 350.

5 यामादवर्णग

12 जपेत् or जपन् !

6 प्राप्तिः

परिवेश्य आ प्यायस्तेति<sup>१</sup> क्षोरपाच्चमभिमन्त्र्य दधिक्राविणेति<sup>२</sup>  
दधिपाच्च<sup>३</sup> शुकमसीति<sup>४</sup> इतपाच्च<sup>५</sup> मधुशुचु<sup>६</sup> निधनमिति मधुपाच्चम्  
आपो हि ष्ठेति<sup>७</sup> शर्कराम् कथा नश्चिच्च<sup>८</sup> इति नालिकेरम्  
गायत्रे गोमूर्चं एवं<sup>९</sup> देवेति शर्णोदपादमिति ॥२०॥

इत्येते<sup>१०</sup> वा ओमित्युच्चैः ब्रूयात्<sup>११</sup> प्रदक्षिणेन जलं वोक्ष्यादि-  
त्यमादित्यमंशक्तश्चेत् प्रतियामे सहत् घटिकावसानं वातांस्तमयाद्  
भवति<sup>१२</sup> ततः साय मौर्जयित्वा कमण्डलुनोदकं गृहोत्वा मढं  
प्रविशेत् । प्राङ्मुखोपेविश्य तत उदकं पोत्वा नेत्रयीः प्रक्षाल्या-  
चन्य ततः प्राणापानौ द्वौ तवश्यावीयौ<sup>१३</sup> द्वौ राजनशाशाहिणाभ्यैं  
गवां व्रते हे इदं विष्णुः<sup>१४</sup> षडुचं देवव्रतानि<sup>१५</sup> एतेषां पुनः

1 RV. I. 91. 17.

प्रातमूर्तमित्युके ओमित्युच्चैब्रूयात् Khā-

2 SV. I. 358. (with दधिक्राविणः)

GS. I. 5. 19.

3 VS. I. 31.

10 One आदित्यं can be omitted.

4 A particular Sāman

11 Delete ता

5 SV. II. 1187.

12 सायं

6 SV. I. 169.

13 -स उप-; Samdhi irregular.

7 Untraced.

14 अर्क इत्यादि हि व इत्यन्तं तवश्यावीय-

8 अरणोद-

मिति केचिद् । इलान्दं पञ्चानुगाममिति

9 Beginning is missing, this is shown

केचिद् । यात्तान्तरस्त्रमित्यन्ये Com-

by इति. Note injudicious abbre-

ment on KhāGS. II. 5. 34.,

viation of the work. Cp. सिद्धे सायं-

15 राजनरौहिणाकौ cp. Lātyānaśrauta-

sūtra. I. 6. 35.

16 SV. I. 222.

एनरभ्यासो<sup>१</sup> न तिष्ठ<sup>२</sup> वावसानं न निद्रे द्राचे इति<sup>३</sup> द्वादशरात्र-  
मुपवासो<sup>४</sup> द्वापरेवांद्रुतं न याचते । द्वादशरात्रं नाश्रोयात्  
इत्थ<sup>५</sup> एवं द्वादशरात्रमुपवासः<sup>६</sup> कृत्वातिकृत्व इति स्मृतम् ।  
यावद्वृहस्पतिर्ब्रह्मा तावत्स्वगौ लोके महीयते<sup>७</sup> न च एनरावर्तते  
न च एनरावर्तते ॥२१॥

॥ कौथुमगृहणं समाप्तम् ॥

१ तिष्ठ  
२ ।

३ निद्राणः  
४ द्वादशरात्रतं



## Index to the mantras occurring in the Text

[Figures within brackets refer to  
page and line of the Text]

agnaye samidham āhārṣam (25.5)  
SMB. 1.6.32; common in Gṛhya-sūtras.

agnaye svāhā (11.2) AV. 19.4.1;  
VS. 10.5; TS. 1.8.13.3; MS.  
2.6.11; 70.7; KS. 15.7; does not  
occur in SV. and SMB.

antaka (23.10) SMB. 1.6.20 (last  
word in B); GG. 2.10.24; KhG.  
2.4.15.

amṛto'si (18.8) SMB. 1.5.14.

ayam ūrjavato vṛksah (15.11) SMB.  
1.5.1; SG. 1.22.10; GG. 2.7.4;  
PG. 1.15.6; KhG. 2.2.25.

asu (16.6) SMB. 1.5.7.

ahura (24.1) SMB. 1.6.21; GG.  
2.10.25; KhG. 2.4.16. with Ru-  
draskanda: antaka idam te pari  
dadāmyudaram, ityudaram,  
ahura idam te pari dadāmy  
ura ity urah, krṣṇa idam te pari  
dadāmi kañṭham iti kañṭham.

āgantrā sam aganmahi (25.4.27.14)  
SMB. 1.6.14; GG. 2.10.20, MG.  
1.5.1; HG. 1.22.2.

āpa undantu jīvase (22.12) SMB.  
1.6.3; GG. 2.9.12; ApMB. 2.1.2;  
HG. 1.9.12; MG. 1.21.3.

ā pyāyava sam etu te (30.1) not  
found in SV or SMB.; cp RV.  
1.91.16, 97.17.

āyam agat (?) 22.10) SMB. 1.6.1;  
KhG. 2.3.20.

āyuh bindur asi (25.8) Text doubtful.  
idam viṣṇur vi cakrame (30.10) SV.  
1.22.3; cp RV. 1.22.17-21 five  
stanzas.

iyam ajñedam annam (?) 17.7) SMB.  
1.5.8; GG. 2.7.18; KhG. 2.2.34  
our text has mākṣa for which also  
see mā kṣa namas te KhG. 1.5.20.

iyam duruktā (26.2) SMB. 1.6.27;  
GG. 2.10.37; PG. 2.2.8; ApMB  
2.2.9.

ud u tyam (8.7) SV. 1.31; RV I. 5.  
1. AV. 13.2.16; VS. 7.41.

uṣṇena vāya udakenaidhi (22.11)  
SMB. 1.6.2; GG. 2.9.11; PG. 2.1.6;  
ApMB. 2.1.1.

eto nv indrañi stavāma (28.6.14:  
29.2, 10) SV. 1.350; 2.752; RV.  
8.95.7.

eso'si (18.7) SMB. 1.5.14.

evam deva, ? 30.4) untraced, cp  
• evam tvā veda yo veda SMB.  
2.4.13.

Om (4.15; 5.6; 19.6) common,

Om prokṣyāni (5.9), untraced.  
oṣdhe ṭāyavainam (22.13) SMB.  
1.6.5.

katamo'si (18.6) SMB. 1.5.14; GG.  
2.8.13; VS. 7.29; KS. 37.13.14;  
TB. 2.6.5.3.

kaya nās citra ā bhuvat (30.3)  
SV. 1.169; RV. 4.31.1.

kartavyā iti (4.4) untraced.

kāma bindur asi (25.11) untraced.  
kiñc paśyasi (16.2) SMB. 1.5.5; GG.  
2.7.10; KhG. 2.2.6.

kuryāḥ (23.5) untraced.

krṣṇa iti (24.1) cp. under ahura.

ko nāmāsi (23.5); SMB. 1.6.17.

ko'si (18.6) SMB. 1.5.14; SG. 3.2.21  
GG. 2.8.13; KhG. 2.3.9.

gāyatri (= bhūr bhuvah svah tat  
savitur vareṇyam etc.) 10.10; com-  
mon.

gṛhṇāmi te (12.3) SMB. 1.2.10; AV.  
14.1.50; HG. 1.20.1.

candramā ha iti (?) 8.5. untraced.

citram devānām (8.7) RV. I 11.5.1:  
AV. 13.2.35; Ars. 5.3.; not found  
in SV. or SMB.

tat savitūr vṛṇūmahe (27.17) RV.  
5.82.1; AB. 4.30.3; AG. 1.20.4;  
SG. 6.4.8.

tathāstu (24.6) untraced.

tavaśyāviya (30.9) CP. KhāGS. II.  
5.34 with comment.

tejo bindur asi (25.10) untraced.

tryāyusāḥ jamadagneh (23.4) SMB.  
1.6.8; GG. 2.9.20; (25.7).

dadhikrāvno akāriṣam (30.1) SV.  
1.358; RV. 4.39.6; not found in  
VS.

devasya te savituh (23.8) SMB.  
1.6.18; GG. 2.10.22;

devasya tvā (11.10) SMB. 1.6.18.

devāya tvā savitre (24.2) SMB.  
1.6.14; GG. 2.10.28; KhG. 2.4.17.

nirastah parāvasuh (5.4) SB. 1.5.1.  
23; GG. 1.6.14; Not found in  
SV. or SMB.

patni vā (4.4).

pāhi no agnay enase (9.13) TA.  
10.5.1; SG. 5.1.8 gives the three  
verses as :

pāhi no agna enase svāhā  
pāhi no viśvavedhase svāhā  
yajñānah pāhi vibhāvoso svāhā  
sarvaṁ pāhi sātakrato svāhā||

pumān agnih pumān indrah (15.1)  
SMB. 1.4.9; GG. 2.6.11; KhG.  
2.2.23.

pumāṁsau mitrāvarunau (14.1) varām pratigrhpāmi (11.11) untraced.  
SMB. 1.4.8; SG. 1.17.9; GG. 2.6.3;  
PG. 1.9.5; KhG. 2.4.19.

prajāpataye tvā pari dadāmi (24.2) vasōḥ sadane sidāmi (5.5) untraced.  
SMB. 1.6.23; GG. 2.10.28; KhG. 2.4.17.

prajāpataye svāhā (11.2; 3.11.9.13) viṣṇur yoniṁ kalpayatu (12.14)  
common. SMB. 1.4.6. RV. X. 184.1; AV.  
prāṇāṁ Granthir asi (23.10) SMB. 5.25.5. common.  
1.6.25; GG. 2.10.29; KhG. 2.4.19.

brahmačārya asy asau (24.3) SMB. viṣṇor or daṁśtro'si (22.13) SMB  
1.6.25; GG. 2.10.29; KhG. 2.4.19.

brahmā bindur asi (25.9) untraced. vyāpti (6, 9.11; 11.15; 12.5;  
bhṛaspatir brahmāḥmān mānuṣaḥ 13.12; 14.9; 15.9; 18.5; 22.9;  
(5.3) LS 2.4.6. nowherelse. 24.10; 26.7; 27.11;) they are:  
bhūr bhuvah svāhā |  
bhūr bhuvah svāhā |  
om svāh svāhā |  
om bhūr bhuvah svāh svāhā |  
śām no devīr abhiṣṭaye (19.5;  
madhuśūn nidhana (30.2). Grām. 28.13; 29.1; 9;) SV. 1. 33. common.  
IX. 2.17 composed on SV. 1.305. Sukram asi (30.2) VS. 1.31; VS. 1.1.  
medhā te mitrāvarunau (17.8) SMB. 10.3; not found in SV or SMB.  
SMB. 1.5.9; GG. 2.7.19; KhG. 2.2.34.

medha bindur asi (25.10) untraced. Śraddhā bindur asi (25.9) untraced.  
yad āśā candram (20.7) SMB. sa tvāhne pari dadātu (18.12)

1.5.13; GG. 2.8.7. SMB. 1.5.15.

yayor ojasā skabbhitā rajāṁsi (7.3) samidham ā dhehi (24.4) SMB.  
AV. 7.25.1; not found in SV. or 1.6.26; GG. 2.10.30.

SMB. 2.10.1.

yaśaso yaśo'si (17.5) SMB. 2.8.11; sarvakāma ? (25.11) untraced.  
GG. 4.10.14; KhG. 4.4.14; ApMB. sarvapākṣayam kuru (26.16) un-

2.10.1.

yāṁ devāḥ pratipaśyanti (?) 19.10) traced.

śrīr bindur asi (25.9) untraced.

ye� pūṣa bhṛaspatē (23.1) SMB. sa tvāhne pari dadātu (18.12)

1.6.7. GG. 2.9.16. SMB. 1.5.15.

yenāditeḥ simānāḥ nayanti (15.12) samidham ā dhehi (24.4) SMB.

SMB. 2.2.15. 1.6.26; GG. 2.10.30.

rākāṁ ahāṁ suhavāṁ susutū huve sarvakāma ? (25.11) untraced.

(15.13.26.8) SMB. 1.5.3; RV. II. sarvapākṣayam kuru (26.16) un-

32.4; AV. 7.48.1. common. traced.

rājanasāśhina ( 30.9) may be sthāpo nirvāpah (5.11) untraced.

rājanarauhitakau for which cp. svadhite nānam (mainam; 22.14)

Lātyāyana śrauta 1.6.35. Rājana SMB. 1.6.6.

(Ār.G. 4.2.19) is composed on svam agnikāryam kuruta (24.5)

SV. 1.318. untraced.

sviṣṭakṛte svāhā (9.14) common.  
hā u candra (20.1) untraced.

## Index to mantra-śāṇas

agnim vo vṛdhantam (10.14) RV.  
VIII. 102.7; SV. 946; the tr̄ca in  
SV is:—  
 agnim vo vṛdhantam adhvār-  
 nām purūtam |  
 achā napte sahasvate || 946.  
 āyam yathā na ābhuvat tvaṣṭā  
 rūpeva takṣyā |  
 asya kratvā yaśasvataḥ || 947 ||  
 āyam viśvā abhi śriyo'gnir  
 deveṣu patyate |  
 & vājair upa no gamat || 948 ||  
 agnir aitū (11.1, 16) SMB. 1.1.9 has  
 etu and our own text at 11.16  
 reads etu; the mantra with aitū  
 occurs in APMB. 1.4.7; AG.  
 1.13.6; PG. 1.5.11; HG. 1.19.7.  
 the mantras referred to here  
 are:—

agnir etu prathamo devatānām  
 yah so'sai prajām muñcatu  
 mṛtyupāśat |  
 tad āyam rājā varuṇo'nu man-  
 yatām yatheyam strī pautram  
 aghām na rodāt svāhā || 9 ||  
 imām agnis trāyatām gārha-  
 patyāḥ prajām asyai jarad-  
 aśṭīm kṛnotu |  
 aśūnyopasthā jīvatām astu  
 mātā pautram ānandam abhi  
 vi budhyatām iyam svāhā  
 || 10 ||  
 dyaus te piṣṭhaiḥ rakṣatu vāyur  
 ūru aśvinoau ca |  
 stanāndhayas te putrānt savi-  
 tābhi rakṣatu ā vāsasāḥ pari-  
 dhānād bṛhaspatir viśvedevā  
 abhi rakṣantu paścāt svāhā ||  
 || 11 ||  
 mā te gṛheṣu niśi ghoṣa utthād  
 anyatra tvad rudatyāḥ sam  
 visantu | mā tvām rudat yura  
 & vadhiṣṭhā jīvapatni pati-  
 loke vi rāja paśyanti prajām  
 sumanasyamānām svāhā  
 || 12 ||

aprajasyaṁ pautramatyām  
 (magham) pāpmānam uta vā  
 aghām |  
 śīṣnah srajam ivonmucya  
 dvīṣadbhyāḥ prati muñcāmi  
 pāśām svāhā || 13 ||  
 paraitu mṛtyur amṛtaṁ na  
 agād vaivasvato no abhayam  
 kṛnotu |  
 param mṛtyo anu parehi pan-  
 thām yatra no anya itaro  
 devayānāt ||

cakṣuṣmate śṛṇvate te bravīmī  
 mā nah prajām riṣiṣo mota  
 vīrānt svāhā || 14 ||  
 agne vratapate (24.12; 27.11). The  
 mantras in SMB. are:—  
 agne vratapate vratarī carisyā-  
 mi tat te pra brāhmañī tac  
 chakeyam |  
 tenardhyāsam idam aham anṛtāt  
 satyam upaimi svāhā  
 11.1.6.9 ||  
 vāyō vratapate vratarī cari-  
 syāmi tat te pra bravīmī tac  
 chakeyam |  
 tenardhyāsam idam aham anṛtāt  
 satyam upaimi svāhā || 10 ||  
 sūryā vratapate vratam cari-  
 syāmi tat te pra bravīmī tac  
 chakeyam |  
 tenardhyāsam idam aham anṛtāt  
 satyam upaimi svāhā || 11 ||  
 candra vratapate vratam cari-  
 syāmi tat te pra bravīmī tac  
 chakeyam |  
 tenerdhāsam idam aham anṛtāt  
 satyam upaimi svāhā || 12 ||  
 vratānām vratapate vratam  
 carisyāmi tat te pra bravīmī  
 tac chakeyam |  
 tenardhyāsam idam aham anṛtāt  
 satyam upaimi svāhā || 13 ||  
 Cp. also VS. 1.5; TS. 1.5.10.3; MS.  
 4.9.24; 137.8; SB. 1.1.1.2; TB.  
 3.7.4.7; TA. 4.41.3; HG. 1.7.8;  
 GG. 2.10.16; KhG. 2.4.7.  
 āpo hi ṣṭhā mayobhuvaḥ (19.5; 29.1;  
 9; 12; 30.3) SV. 1837; the three  
 mantras are:—  
 āpo hi ṣṭhā mayobhuvas tā na  
 ūrje dadhātana |  
 mahe raṇāya cakṣase || 1837 ||  
 yo vāḥ sivatamo rasas tasya  
 bhājayatēha nah |  
 uśatir iva mātarāḥ || 1838 ||  
 tasmā arām gamāmā vo yasya  
 kṣayāya jīnvatha |  
 āpo janayathā ca nah || 1839 ||  
 Common in Saṁhitās and Sūtras.  
 imām stomām (10.15) RV. I. 94.1;  
 SV. 1.66; MS. 2.7.3.:78.1; SMB.  
 2.4.2—4 are:—  
 imām stomām arhate jātavedase  
 ratām iva saṁ mahēmā mani-  
 ṣayā |  
 bhadraḥ hi nah pramatir asya  
 saṁsady  
 agne sakhye mā riṣamā vayaṁ  
 tava ||

bharāmedhmarū kṛpavāmā ha-  
vīhi te  
cītayantah parvaṇā parvaṇā  
vayam |  
jīvātave pratarām sādhayā  
dhiyo  
'gne sakhye mā riṣāmā vayam  
tava ||  
śakera tvā samidhām sādhayā  
dhiyās  
te devā havir adanty āhutam |  
tvam ādityām ā vaha tān hy  
us'masy  
agne sakhye mā riṣāmā vayam  
tava ||  
pañcakam (—mam) samastāntam  
(9.12) SMB. 1.4.1—5:—  
agnē prāyaścitte tvam devānām  
prāyaścittir asi | brāhmaṇas tvā  
nāthakāma upadhāvāmi yāsyāh  
pāpi lakṣmi tām asyā apajahi  
svāhā || 1 ||

vāya prāyaścitte tvam devānām  
prāyaścittir asi / brāhmaṇas tvā  
nāthakāma upadhāvāmi yāsyāh  
pāpi lakṣmi tām asyā apajahi  
svāhā || 2 ||

candra prāyaścitte tvam devānām  
prāyaścittir asi / brāmaṇas tvā  
nāthakāma upadhāvāmi yāsyāh  
nāthakāma upadhāvāmi yāsyāh  
svāhā || 4 ||

Agni, Vāyu, Candra and Sūrya all  
four combined (samasta) make up  
the fifth:—

agnivāyucandrasūryāh prāyaścittayō yūyām devānām prāyaś-  
cittayāt stha | brāhmaṇo vo  
nāthakāma upadhāvāmi yāsyāh  
pāpi lakṣmi tām asyā apa hata  
svāhā || 5 ||

This is the first set; in the second  
set of these very mantras 'pāpi  
lakṣmi' is replaced by 'patighni  
tanūḥ'; in the third set 'pāpi lak-  
ṣmi' is replaced by 'aputryā tanūḥ'  
in the fourth set 'pāpi lakṣmi' is  
replaced by 'apadāvāyā tanūḥ'. Thus  
the original four mantras become  
five; again the five mantras become  
twenty: For details cp. Bhāṭṭa  
Nārāyaṇa and Cintāmaṇi Bhāṭṭā-  
cārya on Gobhiliagṛhya 2.5.4.  
(manasya pañcakam bahuvad uṣṇya)  
see also Rudraskanda on Khādiṇa  
Gṛhya 1.3.12. Our text may be  
read pañcakam samastāntam | cat-  
vāri |

prapada (4.18; 11.5; 13.11; 14.9;  
15.9; 16.5; 18.1; 22.8; 27.10.)  
SMB. 2.4.5-6 constitute Pra-  
padā:—

tapas ca tejas ca fraddhā ca hrī-  
ca satyam ca krodhaś ca tyāgaś ca

dṛhtiś ca dharmāś ca sattvāṁ ca  
vāk ca manaś cātmā ca brahma ca  
tāni prapadye tāni mām avantu  
bhūt bhavaḥ svar oṁ mahāntam  
ātmānam prapadye || 5 ||

virūpākṣo'si dantāñjis tasya te  
śyā parne grīha antarikṣe vimitarū-  
hiraṇmayām tad devānām hṛdayāny  
ayasmaye kumbha antah saṁnīhi-  
tāni tāni balabhr̄c ca balasāc ca  
rakṣato, pramanī animisatā satyam  
yat te dvādaśā putrās te tvā saṁ-  
vatsare saṁvatsare kāmaprena ya-  
jñienā yajāyitvā punar brahmācaryam  
upayanti tvāṁ deveṣu brāhmaṇo'sy  
āhāṁ manusyeṣu brāhmaṇo vai  
brāhmaṇam upa dhāvatvā upa tvā  
dhāvāmī japaṇātā mā mā pratijāpir  
juhvantaṁ mā mā pratihauṣīl kur-  
vantam mā mā praktikāriś tvāṁ  
prapadye tvāyā prasūta idam karma  
karīyāmi tan me rādhyaṭām tan  
me sam rādhyaṭām tan ma upa-  
dyatām samudro mā viśvavyacā  
brahmānujānātu tuhō mā viśvaveda  
brahmaṇaḥ putro'nu jānātu ṛvātra  
mā pracetā maitrāvaraṇo' nu jānātu  
tasmai virūpākṣaya dantāñjaye  
samudrāya viśvavyacase tuthāya vi-  
śvavedase ṛvātraya pracetase sahasrā-  
kṣaya brahmaṇaḥ putrāya namaḥ  
|| 6 ||

This is Prapada according to  
Rudraskanda on Khādiṇa Gṛhya  
1.2.22; cp. also Bhāṭṭa Nārāyaṇa  
and Cintāmaṇi Bhāṭṭācārya on  
Gobhili Gṛhya 4.5.8.

yāt pāvamāṇī (19.6; 28.14; 29.10)  
SV. 1298; the mantras in the  
SV are:—

yāt pāvamāṇīr adhyety ṣibhiḥ  
sambhṛtām rasam |  
sarvām sa pūtām asmāti svaditām  
mātariśvānā || 1298  
pāvamāṇīr yo adhyety ṣibhiḥ  
sambhṛtām rasam |  
tasmai sarasvatī duhe kṣīram  
sarpir madhūdakam || 1299  
pāvamāṇīr svāstyayāṇī sudugha  
hi gṛhītaścūtaḥ |  
ṣibhiḥ sambhṛto raso brāhmaṇaṇev  
amṛtam hitam || 1300  
pāvamāṇīr dadhantu na imam  
lokam atmo amum |  
kāmānti samardhayantu no devī  
devaiḥ samāhṛtāḥ || 1301  
yena devāḥ pavitrepātmānaḥ  
punata sadā |  
tena sahaśradhāreṇa pāvamāṇī  
punata naḥ || 1302  
pāvamāṇīr svāstyayāṇī tābhīr  
gachati nāndanam |

punyāṁś ca bhakṣān bhakṣayaty  
 amṛtatvāṁ ca gachati ||  
 || 1303 ||  
 1.5.10;  
 yat te susime (20.5) SMB.  
 the three mantras are:—  
 yat te susime hrdayam hitam  
 antah prajāpatai |  
 vedāhaṁ manye tad brahma  
 māhaṁ pautram aghaṁ ni gām  
 || 10 ||  
 yat prthiryā anābhītān divi can-  
 dramasī śritam |  
 vedāṁṛtasyāhaṁ nāma māhaṁ  
 pautram aghaṁ riṣam || 11 ||  
 indrāgnī ūarma yachatām prajā-  
 pati (yathāyām na pramiyeta putro  
 janitry adhi || 12 ||  
 yā tiraści (16.6) the two mantras in  
 SMB are 1.5.6-7:—  
 yā tiraści nipadyate ahaṁ vidhar-  
 apīti |  
 tām tvā gṛhṛtasya dhārayā yaje  
 saṁdhārapīm abham ||  
 saṁhrādhanyai devyai deṣṭryai  
 svāhā || 6 ||  
 vipacit puccham abharat tad  
 dhāta punar āharat |  
 parehi tvām vipacit pumān ayah  
 janisyatē'sau nāma || 7 ||  
 yat kusidam (9.14; 10.1,2) SMB  
 2,3.18. The mantras in  
 SMB. are:—  
 yat kusidam apradattām mayeha  
 yena yamasya nidhīna carāṇi |  
 idam tad agne anṛpo bhavāmi,  
 jīvanne eva pratihaste dadāni  
 || 18 ||  
 ekāṣṭakā tapasā tapyamāna  
 jajāna garbham mahimānam  
 indram |  
 In MS. 4.4.17: 245.9 three mantras  
 occur:—  
 yat kusidam apratitam mayeha  
 yena yamasya nidhīna carāṇi |  
 etat tad agne anṛpo bhavāmi,  
 jīvanne eva pratihastānāmāni ||  
 yad dhastābhīyām cakara kilbiṣāṇy  
 akṣāṇām vagmūm avajighram  
 āpāḥ |  
 ubrañ paśyāc ca rāṣṭrabṛhīc ca  
 tāny apasārām anudattānāmāni ||  
 ugram paśyed rāṣṭrabṛhīt kilbiṣāṇy  
 yad akṣāvīttam anu dattam etat |  
 nem na (-nna?) ṛpān ṛṇāvān ipsa-  
 māno  
 yamasya loke nidhir ajarāya ||  
 After this Varuṇa mantras begin.  
 The readings may be checked in the  
 light of my Kāthaka-Brahmā-  
 sāmkalana pp. 126-27.  
 vāmadevyam (11.3; 12.6; 16.2;  
 18.13; 19.7; 21.10) SV. 682-  
 684 are:—  
 kayā naś citra abhuvad ūti  
 sadāvṛdhāh sakhā |  
 kayā ūaciṣṭhayā vṛtā || 682 ||  
 kas tvā satyo madānām manhiṣṭho  
 matsad andhasah |  
 dṛḍhā cid āruje vasu || 683 ||  
 abhi su naḥ sakhlām avitā  
 jāriṭpām |  
 śatām bhavāsy ūtaye || 684 ||  
 svasti na indro vṛddhaśravāḥ  
 svasti naḥ pūṣa viśvavedāḥ  
 svasti naś tārkṣyo arīṣṭanemih  
 svasti no bṛhaspatir dadhātu ||  
 See Cintāmaṇi Bhāṭṭācārya on  
 GGS. 1.9.5: 274, 275, 812.















